THE UNITARIAN

MARCH 1908

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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Contents for March, 1908

		PAGE
Frontispiece—Thomas Van Ness		
Editorial		77
"Ministers Rights"		78
Poem—Geaster or Earth-Star	Mary E. Merrill	80
Unitarian Hymns	Rev. Charles Graves	81
Speculative and Practical Atheism	Rev. J. T. Sunderland	86
Nominating Committee of A. U. U. Assn.		87
Nantucket Summer Meetings		87
War and Peace	Kate Restieaux	88
International Conference for Church and Guild Workers at State University		90
Poem—Three Things I Pray	James Vila Blake	90
Our Historic Churches—Church oe the Messiah, St. Louis	Rev. J. W. Day	91
Another "All Souls Church" from Universalist-Unitarian Merger		94
Joseph Priestley Conference		94
Contemporary Portraits—Thomas Van Ness		95
Poem—The Soul of Skepticism	Gwynn Myrick	97
Meadville Conference		99
Isles of Shoals Reunion		99
Poem—Hymn for the Isles of Shoals	John Haynes Holmes	100
Amendments for A. U. A. By-Laws		100
Meadville School Letter		103
Amongst Ministers		103
Symposium—Shall We Pay Sunday School Teachers?		104
The League of Lay Centers		107
Installation at Oakland, Cal.		108
Notes From the Field		109
New Books		112

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Size, 12 mo; pages 86; price, 80 cents, net, by mail 87 cents.

Out-of-door essays in which the ways of nature are drawn as parables to illustrate moral and spiritual lessons, and to impart the courage and optimism which human nature, as the nobler counterpart, should likewise reflect. The freedom of the open air and the unfettered spirit breathes through the pages of this little volume, and one closes it with refreshed and stimulated courage.

SOME PRESS COMMENTS

The Inquirer (London)

An attractive cover in green cloth, prettily decorated, with a white water-lily in the centre, led us to pick up Mr. Badger's book in Boston, and it has been a pleasure to read its four chapters on the voyage home. The book is altogether one of the happiest of the recent publications of the American Unitarian Association, both as to form and contents, and that is saying a good deal. The four chapters printed in large clear type on ample pages, with decorated borders, with apt use of parables from nature, of which "The Water Star" is the first, teach true lessons of the higher life. The other three chapters are on "Landscape of the Soul", "The Haunts of the Hind", and "Do We See Nature?"

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Springfield Republican

George H. Badger fails to identify himself on the title page of "The Water-Star", but the contents of the little book are sufficient warrant for making his acquaintance with no other introduction. Three parables; The water-star; the fisherman's ugly hut on the seashore; the deer that lives among the crags; they bring a message to shame our discontent with despised environment. The water-lily grows up from the mud, the artist fixes upon the cabin on the shore as the central figure of his landscape, the deer accepts and glories in his rocky pasture. In three chapters these three thoughts are finely expounded. The book is published by the American Unitarian Association.

Pittsburg (Pa.) Bulletin

Perhaps these beautiful thoughts should be called parables or sermons, rather than essays for they are both. They embody highest teaching in simplest language and are studded with anecdotes and examples by way of illustration which will make them plain to the simplest reader.

New Bedford Mercury

Direct, forceful, full of apt suggestiveness.

Christian Register

The author speaks in parables—his parables are certainly entertaining and the wisdom he imparts through them most wholesome.

Zion's Herald

All have an elevating, refining influence, and bring the reader sympathetically into touch with the wonderful works of God.

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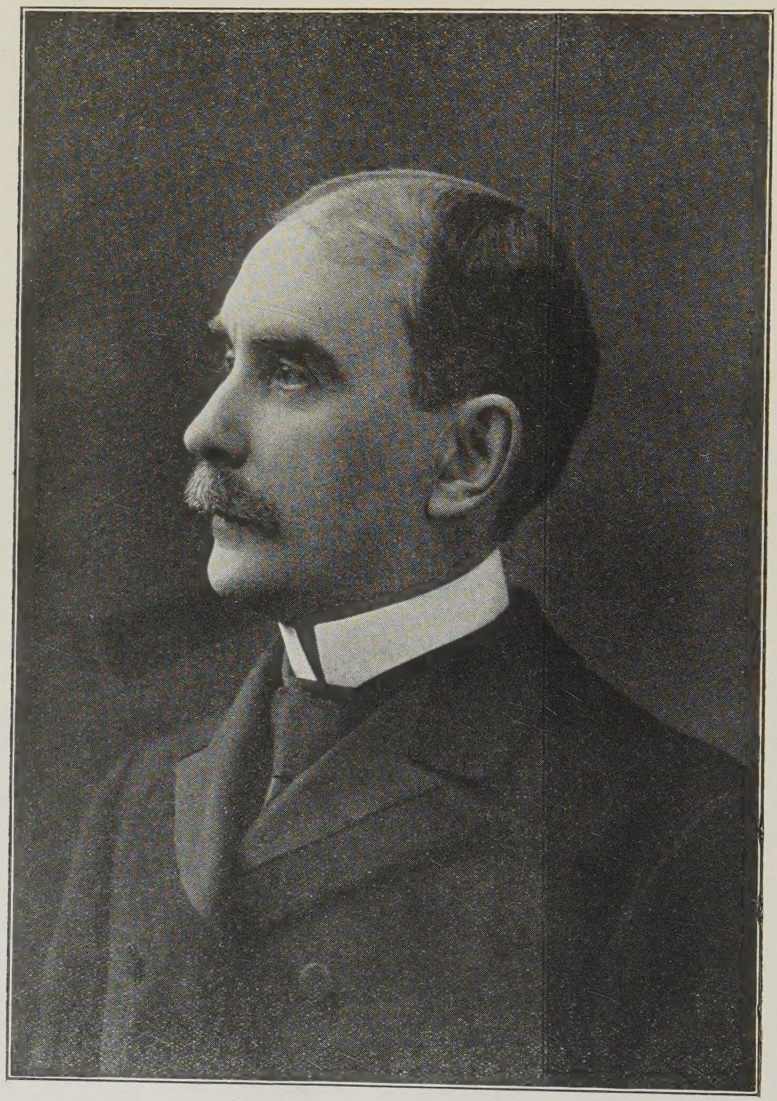

THOMAS VAN NESS
Minister of the Second Church in Boston

THE UNITARIAN.

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WE like it that so many of our ministers have the courage of outspoken conviction in the crowding issues of civic and industrial iniquities of our time, and dare speak out for right in terms unblurred by the amiable palter of innocuous abstraction. It would be a reproach on our Unitarianism if we were busy about other things only, in such a time as this. Two things need always to be borne in mind by the reformer in the pulpit, however:

First, the tremendous importance, when dealing with vital themes, of being rationally sure of one's grounds, that truth be not cheapened by loose and inaccurate statements not pertinent to the case.

Second, the practical sanity of remembering always that the people to be converted are—of course the people who need conversion; and that the best way of converting people who need conversion is to make them recognize that one has approached their case without ignorance of their point of view, and with evident intention to be fair minded and generous in argumentation.

Because the Uniiarian minister has above all others a noble responsibility, as well as opportunity to stand stalwartly true for civic righteousness and industrial equity, and misses dismally the whole burden of our gospel when he evades the issue, all the more is he bound *to take pains* about it that he prove no babbler of professional rant, but that what he says has clear-cut accuracy and sturdy common sense, as well as the burning "indignation of righteousness" behind it.

WE venture to repeat as editorial suggestion for all wide-awake churches in our fellowship what was said in the annual report of the Secretary of the Unitarian Conference of the Middle States and Canada, regarding the building of parsonages. The year 1907 was marked by notable achievements in church building enterprise; but we note a singular lack of activity in a direction that might seem most wise and practicable. Only seven churches in that department are provided with parsonages, and we suspect that this is fairly representative of conditions prevailing in other parts of the country. Yet a little reflection will show that no enterprise could prove more sagacious from a business point of view, or more useful from a parish point of view than this. A parsonage property is of course actually an endowment fund toward the paying of the minister's salary. House rent must always be a significant item in his living expenses, and in communities where land values are constantly rising it were good business sense to take advantage of any chance to invest in a

form of property so inevitably to enter always into reckoning of the support of the preaching. What is gained for minister and parish alike by having the homing-problem permanently settled, need only here be hinted.

WE present in another column a definitely outlined scheme of amendment to the By-Laws of the A. U. A., embodying the changes suggested from time to time in THE UNITARIAN for the modernization of that body. The main thing we urge for, however, is not the adoption of any favorite scheme of reform, but the careful, candid, friendly and good-tempered review of the whole situation along lines definite enough to arrive ultimately at methods of real progress. We believe that the officers of the Association are as interested as any of us in this movement; and they have a right to expect that the common interest of all friends of our cause shall be marked by the helpfulness of explicit practicability. We shall make this outlined scheme of amendment the basis of our next month's "Symposium" and invite all readers who have "something to say" that is definite and constructive, to contribute, without further invitation.

IN all the discussion now on as regards the "modernization" of our denominational methods it would be as unfortunate as it is unfair to confine our scrutiny to the issues of our national organization. Some of our conferences, department and local, doubtless would not suffer from a little friendly overhauling of traditional methods. So long as conferences exist simply for the holding of periodical mass-meetings, io listen to "papers", and cut and dried "discussion", of course it may not matter how officers are elected and affairs carried on. But two of our department conferences at least have some missionary funds to handle, and interesting opportunities of work open before them. Both the Conference of the Middle States and Canada and the Western Conference are thoroughly alive and eager for progressive things, but both of them have inherited a rather undemocratic manner of electing their officers and directors, and might well take occasion at a time when they share a wholesome alertness in the urging of reforms "higher up" to revise their own customs. We want everywhere more thoughtful participation of more people in the responsibilities of denominational affairs; less complaisant feeling that "the proper persons" are doing all things for us; more frank assertion of the average layman and minister in the councils of our progess.

"MINISTERS' RIGHTS"

THE congregational polity recognizes no "Orders" in the ranks of its people. Ministers are not priests: their separation from the laity is not ecclesiastical; the minister is one *of* the congregation and not simply one *with* it. He is a layman selected by the congregation to perform certain functions in public worship and spiritual leadership through the specialization of training and the possession of certain gifts and the devotion of his entire time to the service of the church, but he is not one set in authority, or even "set apart" in any ecclesiastical sense of the word. With the common folks of the congregation, not with any sanctified body of clergy, belongs the whole authority of fixing customs, policies,

rites, ordinances, and even formulations of faith.

So stands the congregational tradition: and our Unitarian churches inherit this tradition in its austerest and most explicit implications. For we do not have so much to say as did our fathers about any mysterious "call of God" which somehow did put a constraining sanctity upon the clergyman. With us, very frankly, the minister is simply one of the laymen specialized: the worker for God given opportunity to devote his whole time to the service.

On the whole the principle works well in practice as well as theory; but sometimes misunderstandings arise. These misunderstandings are of two kinds.

First: those on the part of the minister. It is very hard for some ministers to realize that it is not their exclusive prerogative to decide what an order of worship shall be, what the customs of public service shall include or exclude, how many services shall be held on Sunday, or at other times, or any of the other details of what is called "purely religious" administration. As a prophet of righteousness he has his inalienable rights to preach the utter truth as it is given him to speak it: though he has no inalienable right to insist that those not agreeing with him shall come to hear him speak. But the worship of the "meeting-house" is "common worship" and not priestly worship; and every member of the congregation has equal right with the "member of the congregation who stands in the pulpit", to decide whether responses shall be read or not, whether there shall be a "common service" of prayer or simply the minister's prayer, whether credal words shall be repeated or not, and whatever else shall make the act of public worship congenial to the people who participate. Of course it must be frankly recognized that the circumstance of the minister's position and the quality of his training may give his judgment in such matters especial weight: and it is generally rational to allow his wish in such matters to stand where there is no decided opposition; yet there is sometimes an unwholesome tendency amongst lay-people to shirk their real responsibilities in these matters and to forget that after all it is the congregation that is ordained of God, quite as much as it is the minister, to discover and establish the fitting ways of church administration even to the details of its public worship. Some nobly established old churches have allowed themselves to be bereft of holy and wholesome customs of worship by the immature impulses for innovation on the part of fledgling ministers, out of easy-going good nature, only to discover too late that their complaisancy has been costly. We sometimes wish it might be established as imperative precept of ministerial decorum that no graduate of Divinity schools shall hint of any change in the established custom of the church he is first called to, until two years have been given him to "find himself" through actual service.

Second: But there are misunderstandings on the part of congregations as well. By a growing notion (which is not properly congregational) it is sometimes assumed that it is the business of the minister to take care of "things spiritual", while it is the exclusive business of the congregation, through its board of trustees to look out for "things temporal". The extreme aspect of this theory presents itself when the minister is treated

simply as an employee of the society—"hired to do the preaching and the pastoral work". Some over-zealous clergymen do indeed presume to act as though they were the "whole thing" in church-promoting, and have diligently to be taken down for their over-presumption. If a congregational minister is not a priest, neither is he a "rector": he is still "one of the congregation", having the same rights and responsibilities in every part of the churchly enterprise as any brother layman. He has the right to suggest temporal policies and urge them frankly: if, as not infrequently happens, he has real gifts of practical administration, he has right to assert them: it may come to pass in some churches that the minister proves himself to be the best man for leadership in things financial, social, and administrative as well as in the more spiritual interests of parish work: and if his gifts for leadership include the all-indispensible gift of winning his people's confidence so that they want him to lead in such things—he in no wise transcends his ministerial prerogative or encroaches on things that do not belong to him. But leadership in these things does not inhere in the ministerial office: the minister is merely here acting as one of the congregation with all the native rights and responsibilities of such.

On the whole we believe the "good old congregational way" a wholesome one. The sensible minister is glad to get his whole warrant for whatever he has to do, within the tradition of its rational democracy. There is indeed place for no other theory in our fellowship of liberal churches. The comfortable working out of the principle must always demand of course a persistent gift of common-sense, patient generosity, tactful discrimination, and consecrated unselfishness on the part of ministers and those other leaders of the people who hold the laymen's places of responsibility. The larger part of what we call church quarrels, (fewer amongst our churches we may confidently assure ourselves than elsewhere) grow always out of failure to apply our steadfast rule of congregational democracy, on the part of either minister or people. The minister has all the rights and only all the rights of the congregation of which he is one: he has besides the responsibility of his peculiar calling which has never the voice of authority, but only of steadfast service.

Geaster or Earth-Star

BY MARY E. MERRILL

Born of the salt sea wind and earth,
A nomad in thy life and birth,
Tho' dark and dull thy petals are,
They ever form a perfect star.
When tossed in stress of storm and strife
Thou clingest to a higher life
Whence sustenance and help are lent
For thy few needy days soon spent.

When lying closed upon the sand
Sweet rain and dew thy rays expand,
Or when blown by winds afar
Thou still canst form a perfect star.
When touched thy heart, there will arise
Spore-mist like incense, to the skies.

Thus a sad, despondent soul
May yet some hidden rays unfold,
When falls sweet charity like rain
Strengthened, refreshed, it may again
Feel the radiant star of Hope,
And gather strength, with ills to cope,
Or when enclosed with doubt and fear
Can still believe that God is near,
Love-touched, a weary heart may raise,
Incense of prayer and song of praise.

To act against one another, then, is con rary to nature; and it is acting against one another to be vexed and to turn away.—*Marcus Aurelius.*

Unitarian Hymns

Being a Criticism of the two Latest Unitarian Hymnals

By REV. CHARLES GRAVES

JUDGING from the character of the latest hymn books prepared by Unitarians and others hymnological progress has a decidedly crab like movement. I do not mean that the hymns selected are more and more of the old materialistic type. There is plainly evident a desire to get along with as little brimstone and barbarity as possible, and a noticeable passion to adopt new tunes. Equally apparent is it that modern hymn book makers ignore to an unpardonable degree the one and only purpose that first gave rise to the hymn book and justifies its continued existence

A superficial examination of the early hymnology proves emphatically that the old hymns were designed for propagandic purposes. That means that in writing the hymns and compiling them the needs of the people, the congregation, were consulted and conformed to. There was no thought of what a choir wanted. The old hymn books were prepared so that the people might sing doctrinal instruction into themselves, and awaken within their hearts noble feeling and holy inspiration. This principle has been worked up—or down —to the point of abuse in recent times by Moody and Sankey and an army of imitators of all degrees of worthlessness. And it may possibly be that the large extent to which the modern hymnal compilers have ignored the congregation is due to a reaction from the rag-time tunes and music hall jingle of the Sankey and Moody type of hymnology. But, perhaps even more, this apparent shutting out of the congregation is evidence of the baleful influence exerted by the choir and quartette on our congregational worship. If the praise part of our service is to be monopolized by the choir then cut out the hymn book. You will save expense and the ridiculous exhibition of a congregation standing with open books and closed mouths—save when some one yawns through appreciation of the show. We can all appreciate Father Taylor's sharp onslaught on his voiceless congregation. He called attention to the fact that the Doxology was intended to be sung by person and not by proxy. It is not, he said:

> Praise God from whom all blessings flow,
> And not a morsel down below.

It is not:

> Praise him above ye heavenly hosts
> And down below as dumb as posts.

A good deal of congregational dumbness is indeed excusable. Not infrequently the editor or editors go out of their way to remind the people of their subjection to the choir. This is manifest in the indefensible separation of hymns and tunes which by all the laws of fitness and association belong together. I cannot refrain from noting an instance or two. There is Helen Maria Williams's hymn "While thee I seek protecting power," a hymn that is in every sense of the word a hymn. Years ago the words *sang themselves* to the tune Brattle Street, an air from one of Pleyle's old operas, I believe. Think of Brattle Street and the hymn is on your tongue. Think of the words and the old tune is humming through your head, and yet in our latest hymn book the hymn is retained but the tune is kicked out of doors. Then there is Sears's "It came upon a midnight clear". The words instantly suggest the old tune Carol—not merely because it is familiar but more for the reason that the music is excellently well suited to carry the meaning of the poet to the heart of the singer. And, yet, the old tune is turned out of doors and one of Barnby's melodies given its place. The result, may I not rightly say the purpose of this change is to take the singing of this

hymn from the congregation? It isn't a question of the musical worth of the two tunes, but it is a question of leaving a hymn in a musical setting which people *can* sing and *love to sing*.

I insist that a hymn book to be such in any true sense must be compiled—words and music—exclusively from the stand-point of the congregation. You don't put anthem books in the pews because you don't expect the people to join in the singing. You put the hymn book in the pews because it is the song book of the congregation. And it is an insult to put there a book that has been prepared to meet the whims of a choir or an individual.

I can only speak in the most fragmentary manner. The tunes must be singable. The harmony must be natural—not the involved stuff which an unbearable conceit calls classic. And the verse must flow along with the same natural irresistible rhythm. As Montgomery well remarks: "The syllables in every division ought to 'ripple like a rivulet', one producing another as its natural effect—each stanza should be a poetical tune, played down to the last note". This stanza from Hymns of the Spirit is I think a good illustration:

Father in heaven, to thee are known
  Our many hopes and fears,
Our heavy weight of mortal toil,
  Our bitterness of tears.

While this from one of Villa Blake's hymns is an illustration of the unrhythmic, the difficult, the balking verse for which modern hymn book makers seem unfortunately to have such a liking:

Father, thou art calling, calling to us plainly;
To the spirit comes thy loving message evermore;
Holy One, uplift us, nor forever vainly
Stand calling us and waiting at the door.

It isn't a question of the excellence of the verse or the fineness of the sentiment. It may be most excellent poetry, and the sentiment of the purest. But there is no use balking, no use arguing that hymns should be up to the highest poetical standard. A hymn is not primarily a poem. It is a lyrical expression of one's feelings. An essay on missionary geography, even though lyrically expressed is not a hymn. The supreme test by which the hymn must stand or fall is whether or not it has power to awaken and give uplift to the soul's aspiration. A hymn is not a discourse at or about something. It is a personal expression of personal experience. It is inevitably, naturally written in the first person. It is the individual's song of praise. It is a personal yearning, a personal matter. These lines will I think illustrate my point:

While thee I seek, protecting Power,
  Be my vain wishes stilled;
And may this consecrated hour
  With better hopes be filled.
Thy love the power of thought bestowed,
  To thee my thoughts would soar;
Thy mercy o'er my life has flowed.—
  That mercy I adore.

In each event of life, how clear
  Thy ruling hand I see!
Each blessing to my soul more dear,
  Because conferred by thee
In every joy that crowns my days,
  In every pain I bear,
My heart shall find delight in praise,
  Or seek relief in prayer.

So much for the structural side of the subject.

Not less in importance are the content and purpose of the hymns.

The old hymn books are theological tracts, in which there is given, so Wesley says with some pride; "A distinct and full account of Scriptural Christianity, a declaration of the heights and depths of religion speculative and practical, strong cautions against the most plausible errors—and clear directions for making your calling and election sure." The old hymns are essentially theological. Hymns to the Trinity. Hymns *to* Jesus and *about* Him. Hymns descriptive of Heaven and Hell. Hymns wherein under the guise of praising God the followers of one creed could hurl defiance and damnation at the followers of another creed. For such hymns, we, of course, have no use. It will probably always be matter for dispute as to how far our hymns should be distinctly expressive of our theology. But this one thing we cannot get way from—a real hymn is the voice of a *living* soul; the voice of a soul that is inexpressibly glad over something, inexpressibly in earnest over something, the voice of a soul that

is yearning to reach unattained heights. A hymn is not a mass of "sound and fury signifying nothing", but the utterance of firm personal convictions. So a hymn is bound to be expressive of the thoughts, the doctrines, if you please, the religious convictions of the author. He is bound to voice in his hymns his ideas of God, of life. A non-doctrinal hymn is an absurdity. It has either come from a hypocrite or a mummy.

What we need are hymns that sing our faith, our hopes, our aspirations; that make us feel that our ideas, and faith, and ideals, are the most vital and important things in the world. We want hymns the singing of which will not only make us better men but more enthusiastic Unitarians. In other words our hymnology to be of any worth must express our conception of God, of man, of life, as emphatically and literally as the old hymns expressed the old conception.

The old hymns were overwhelmingly true to the old ideas, the old ideals, the old scholarship; that is why they wielded so mighty an influence. When Wesley sang:

> Lo! on a narrow neck of land,
> 'Twixt two unbounded seas I stand,
> Secure, insensible;
> A point of time, a moment's space,
> Removes me to that heavenly place
> Or shuts me up in hell;

and when a still older hymnist sang:

> "The company of angels are praising thee on high"

these great hymnists were using language that fitted exactly into the knowledge of the time. Don't you imagine for a moment that they were using a language of symbols. They never treated religion as a symbolical affair—it was grim reality. The old singers as well as preachers used the language of *reality*. In singing of hell and heaven, and harpers and angels and white-robed throngs they were using language that was literally in accord with their understanding. Because we can't use those words with any real meaning we have the effrontry to insist that those words—which were so seriously real—are properly nothing more than symbols. So we go on singing about the "White wings of the Holy Ghost" and "Rise my soul and stretch thy wings" and our excuse is that they are pretty, pleasing, *aesthetic symbols*. It reminds me of an epitaph I have heard of:

> Here lies the body of Mary McGrin,
> Who was so very pure within,
> She cracked the shell of her earthly skin
> And hatched herself a cherubim.

It sounds irreverent, at least I have always thought it did. But I'm mistaken. It isn't irreverent, it is symbolical.

It is all very well to laugh. But after all it is very serious. If you want to reduce religious worship to a show go in for symbols. A religion that consists of symbols is specially conducive to hypocrisy. Is there, friends, so little of reality, of *everyday* reality in our religion that we have got to deal in symbols to get anything at all?

The average human mind is very unimaginative. The custom is to put the most literal construction on what is said, especially where there is any concreteness of statement at all. If you wish to drive home a truth then you won't hide it in or behind a symbol but you will express it in words that are literally alive with reality. The old hymn writers had no time to waste on symbols, and I don't believe we have. Their hymns gripped hard the life of the times, and inasmuch as it is our boast that our faith is a living product of this very living age, our hymns ought to grip the life of to-day.

But it is humiliating to have to confess that, taken as a whole the hymns in our own most modern hymn books are little more than diluted orthodoxy—the old realities reduced to symbols. Our books are built on the plan of a good deal of Unitarian preaching. I have known Unitarian ministers whose great boast was that they had never preached a sermon which the most rabid orthodox listener could take exception to. No wonder such preachers preach to dwindling audiences, no wonder their people drift into orthodoxy, for have they not been taught

that Unitarian and orthodox are the same when you come to essentials? No wonder such preachers are spoken of in orthodox circles as nice, kind, Christian gentlemen. They are among the most effective hindrances to religious progress. Our hymn book makers have followed faithfully this plan of being as orthodox as possible under the circumstances. Our two latest books vie with each other to see which can be the more orthodox and still preserve any resemblance to Unitarianism. The old hymn books urged the people on to the heights of the faith believed in. Instead of ours doing that they attempt to keep us out of the depths and off of the heights.

Another thing. "In passing through a generation", says Martineau, "remarkable for rapid change, Christian piety itself, notwithstanding its essential permanence, has sensibly modified its complexion; and, in its truest moments, resorts to other centres of meditation, and speaks in other tones than those which were natural to our fathers".

There must be a hymnology that is conspicuously progressive. A hymnology that shall reflect and express frankly and clearly the great change of position, of outlook, of insight, of civilization, of ideals. We must make up our minds that we must get away from "Jordan's banks," and the "Shores of Galilee"; get rid of the phraseology that belongs strictly to a type of thought, a system of religion, a stage of civilization long since outgrown.

An instance to show how strongly we are still tied to the obsolete in religion, take this couplet from Petrus Herbert's hymn:

> As thy beloved, soothe the sick and weeping,
> And bid the captive lose his grief in sleeping.

"Bid the captive"—what do we know about captives in these days? Is religion primarily for those in prison, in slavery, not spiritual but bodily? That is the sense of the hymn. It belongs to a civilization, to ideas no longer existent for us.

Equally, and even more objectionable is the ancient notion of classifying the Holy Spirit as belonging to the feathered kingdom. One of my parishioners remarked not long ago that he wished no one would ever give out that hymn which sings:

> The white wings of the Holy Ghost
> Stoop seen or unseen over all.

I heartily echo his feeling in the matter. It is high time too we got rid of that phraseology which expresses the old conception of the soul as a monstrosity with wings hinged to the shoulder blades and the accompanying conception that heaven is a place *up there* to be reached as a bird reaches its abode. The truth is we are not birds. We haven't wings, hands and feet are our means of locomotion. Heaven is *not up* there and we know it. So it is high time we struck out such phrases as "Rise my soul, and stretch thy wings". And what have we to do with "The white-robed harpers of the sky"?

For us to stand and sing about the saints "Casting down their golden crowns around the glassy sea" comes pretty near to being sheerest nonsense. Nor does

> "Jerusalem the golden
> With milk and honey blest"

for all its lacteal sweetness become palatable to seekers after the truth. Even the older Unitarian hymns are defective in just this sense. For instance Andrew Norton's hymn:

> My God, I thank thee! may no thought
> E'er deem thy chastisement severe.

Hedge's "Beneath thine hammer Lord I lie" expresses the old explanation of the difficulties and painful experiences of life as chastisements inflicted by a deity who is a practical believer in corporal punishment. We don't believe in any such doctrine. Why should we sing it?

Then there is that hymn beginning "O worship the King" and the last stanza of which runs "Frail children of dust, and feeble as frail". Now, in the first place, we have long ago as a country flatly repudiated the idea of a king. How any one who believes we are better off in this world without a king can bring himself even to pretend to believe that we shall be better off *with* a king in the next world, that is some-

thing I cannot understand. We have no *honest* use for hymns that exalt the monarchistic idea. And as to "Frail children of dust", we are not dust until we are in the grave and then we don't count. We are frail only when we are cowards before our obligations. We believe in the almightiness of man's moral power, then why keep up this Sabbatical whine about being "Frail children of dust".

> "Let me no more my comfort draw
> From my frail hold of thee,
> In this alone rejoice with awe,
> Thy mighty grasp of me."

That is another hymn from our newest hymn book. It proclaims the vicious doctrine of salvation by the descending and tight-grasping hand of deity. Why should we be asked to sing such a hymn as that when our pulpits teach that salvation is accomplished not by God's grace but by man's grit?

And furthermore what legitimate excuse can be offered for the continued use of such hymns as that one of Luther's beginning "From heaven above to earth I come". It is the dogma of Christ's pre-existence and deity. And even Bowring's "From heaven he came" is justly open to the same criticism. We do not believe one word of that old supernaturalism. Then why destroy the moral integrity of our worship by singing it? Is it true that devotion, that true worship requires we shall keep as far from the truth as possible?

I know these criticisms sound uncomfortably destructive but I'm not to blame for that. These glaring faults are all there and I do not believe we can afford to allow them to remain.

However, lest I be accused of being ignorant of our hymnology, let me add as a concluding word, that I am quite familiar with the magnificent hymns written by the singers of our faith. No hymn writers have written finer, very few have equaled them, and then only on rare occasions. The gold of modern hymnology is from Unitarian sources. But the trouble is, and I cannot make this too emphatic, our hymn books haven't the slightest intention of allowing this splendid type of hymns to dominate the character of the books. They insist on cramming us with a lot of sentimental gush, very sweet, very nice, very dignified, if you like that kind of stuff but not very helpful to those of us who feel the need of back bone, of resolute conviction, of manly and womanly courage and confidence in the world of the every day.

Only the other week I had been preaching a sermon in which I had endeavored to show how in building and planning the future our trust is in ourselves. I wanted a hymn to finish it off with and do you know that I was forced to take a hymn that practically threw my sermon overboard. I hope to live to see the day when we shall have a hymn book that is constructed not merely nor chiefly to worship God, to sing the glories of Christ and the blessedness of the life beyond, though I would not exclude any of this so long as it is fairly sensible, but I hope to see the day when we shall have a book built largely with the purpose of giving voice to our profound belief in the divinity of man, the eternal values of human conduct: a book of hymns that shall express the larger thought of man, the new confidence in human nature, the indomitable character of human ability; hymns that shall inspire men to see and to appreciate and love the glories of life here; hymns wherein we shall glory not merely that God is our father but that *we are his children.* We have hymns a-plenty that sing of the humanity of God and the humanity of Christ, now let us have hymns a-plenty that shall sing of the *divinity of man.* We need hymn books that will fit into this new appreciation of life; books filled with hymns that will inspire men and women to be their own redeemers, the redeemers of the world; hymns that will spur us on in the divine endeavor of making this world a heavenly place.

> The tidal wave of deeper souls
> Into our inmost being rolls,
> And lift us unawares
> Out of all meaner cares.
>
> —*Emerson.*

Spectulative and Practical Atheism

By REV. JABEZ T. SUNDERLAND

THERE seems to be little danger, in an age of intelligence like ours, of an increase of speculative atheism. Such danger as exists appears to be from practical atheism. The two are not the same. Speculative atheism is denial of God's existence. Practical atheism is not that, it is much worse. It is any form of theological thought which represents God as having a character so low and imperfect that good men feel called upon to apologize for him,—any form of thought or doctrine which represents him ever, under any circumstances, as angry, vengeful, jealous, immoral, inhuman,—as punishing the innocent for the guilty, much less as doing so unutterably unjust and cruel a thing as to burn his own children forever. Such representations of God, strange to say widely made in the name of piety, of religion, of orthodoxy—are clearly worse than denying his existence. For does not every right-thinking mind agree at once with Plutarch when he said: "I would rather by a good deal that men should deny that there ever was a Plutarch, than say, 'Yes, there was a Plutarch, but he devoured his own children.'" So, if it is a dreadful thing for men to say: "There is no God", let us reflect that it is far more dreadful to say: "There is a God, but off in one corner of his universe he keeps an eternal torture house."

Let us call things by their right names. Let us open our eyes to the fact that it is a poor business to be trying to get men to believe in God unless the God we offer them is worth believing in. To believe in a toad, or a lizard, or a snake, or a devil, as a God would neither be honoring to the Divine Being nor of any value to the believer. Any belief in God that can be either acceptable to him or elevating to us, must be belief in him as a being who is holy, just and good,—the embodiment of our highest thought and more than our highest thought in the direction of the morally beautiful and perfect.

Says Emerson: "There is a statement of religion possible that makes all skepticism absurd." I believe this is true. What then do we need in order to make men accept religion? Not exhortations, not threats; but the presentation of religion in forms so true, so noble, so morally beautiful, so in harmony with man's deepest spiritual needs and longings that it will commend itself, that men will be instinctively drawn to it, that they cannot help accepting it. This applies with especial force to belief in God. The way to bring men to this is not to exhort or to threaten them, saying, "Believe or be lost"; rather it is to give them a view of God so reasonable, so exalted, so in harmony with the facts of the universe and of man's soul, so worthy and uplifting that they must believe, that irresistibly they will be drawn to believe, as the mind is always instinctively drawn to truth and the heart to love.

There is a second kind of practical atheism. It says, there is a God and a good God; but it fails to obey him; it refuses to do his will by living a good life. Said Theodore Parker at the funeral of an avowed atheist: "O God, we thank thee that though our brother denied thy existence, yet *he kept thy law.*" The very blackest atheism that this world knows anything about is the atheism of a bad life. Knowingly to do a wrong thing is by actions to declare, by actions that speak a thousand times louder than words—"I don't believe there is an eye that marks iniquity; I don't believe there is an eternal goodness that I am abusing; I don't believe there is an eternal justice, throned on high, which will sometime, somewhere meet out to me my deserts."

Be sure that it will at last be better to have it said over your ashes: "O God, he denied thy existence, but he

kept thy law", than to have it said: "O God, he believed with his intellect, he flattered thee with his lips, he made loud professions in thy name, he said, 'Lord, Lord,' but he denied thee by trampling under foot thy holy laws." The worst atheism is that of the life. The deepest faith and the truest religion are also of the life.

Hartford, Conn.

Nominating Committee of the American Unitarian Association

The Nominating Committee of the American Unitarian Association in preparing the ballot for the annual election to be held in May, 1908, seeks the earnest co-operation of our entire fellowship. The committee is governed in its methods by the By-laws of the Association, and by the instructions issued to it by votes of the Association passed at several annual meetings. The officers annually elected are a president; six vice-presidents, one of whom at the time of his election must be from northern New England, one from southern New England, one from the Middle States, one from the Southern States, one from the Central West and one from the Pacific Coast; a secretary; an assistant secretary, and a treasurer. There are also six vacancies on the Board of Directors to be filled for a term of three years, and four vacancies on the Nominating Committee for 1909. The Committee is required to nominate twelve candidates for the six vacancies on the Board of Directors, eight of them from New England, two from the Middle and Southern States and two from the Western States, and Pacific Coast; and eight candidates for the four vacancies on the Nominating Committee, four of them from points outside of New England. These candidates should be persons interested in the welfare of our National Association, and, in the case of directors, it is desirable, when possible, to choose such as are able to attend some at least, of the meetings of the Board. The By-laws require that three members of the Board of Directors shall be women, and that at least sixteen of the officers shall be laymen. The committee will welcome all suggestions from individuals, churches or conferences, which will enable it to present a thoroughly representative ticket for election. The Department Conferences have been asked through their secretaries to suggest to the committee the names of candidates for any place on the ticket, and especially of persons whom they would be glad to have represent their respective sections as vice-president or as directors. Suggestions from other sources will receive equally careful attention.

Suggestions should be in the hands of the committee not later than March 15th. Address communications to the secretary.

John H. Edwards, Chairman.
Mrs. Isabella W. T. Clark.
Clifton M. Gray.
Henry Wilder Foote, Secretary, Ann Arbor, Mich.

Nantucket Summer Meetings

Plans are being made for the summer meetings at Nantucket, though the pastor, Rev. Edward Day is serving our Wichita, Kansas, church during his mid-winter vacation. The importance of these meetings as a liberal mission is becoming more manifest as the years pass. The larger part of those who attend them are friends from the continent, scores of whom are adherents of other churches than our own. While many of the papers are sure to be of a literary or socialogical character, the atmosphere of meetings is always liberal, and but seldom are other speakers than prominent leaders of our liberal body asked to address those assembled thereat. It is hoped that President Eliot may himself sound the opening note this time, and give the meetings, as he did at the beginning, the inspiration which his presence is sure to afford.

He has not learned the lesson of life who does not every day surmount a fear.—*Emerson.*

War and Peace

THE birthday of Washington, first President of our country, is associated, in many minds, with the Nation's birth, very much as is the Fourth of July, her acknowledged Natal day. Born amid the storm and stress of reform and revolution, in the stalwart breast of Puritan and Colonial insurrectionists, the United States has vindicated her birthright, and in a brief period of time, historically speaking, has forged to the front, so that now her people, from the eminence attained, may in wisdom look out and down;—out upon the whole world's progress, down long vistas of coming years, to wonder if Her future shall be as great or greater than Her past has been.

I think no one will hesitate to admit that, of the great movements to which we, as a nation, have given prominence, after liberty, must be reckoned peace. And as peace and war are so nearly related, the former often growing out of the latter, there comes to me at this season a timely thought on war and peace, and I am moved to say "Come, let us reason together about it". I have ever been most bitterly opposed to war in the abstract, but I remember that when the tales of atrocities committed by the Spanish General Weyler, and the destruction of our battleship came to my ears, I could not rest for wishing I were a man and a Rough Rider, or something equally aggressive. The greatest of England's Laureates has said:

"These hucksters put down war; can they tell
Whether war be a cause or a consequence?
Put down the passions that make earth hell,
Down with ambition, avarice, pride,
Jealousy down, cut off from the mind
The bitter springs of anger and fear.
Down, too, down at your own fireside
With the evil tongue and the evil ear,
For each is at war with mankind."

Harken to that query, "Can they tell whether war be a cause or a consequence". I earnestly believe that with us, at least, war is no longer possible but as a consequence, and I would fain bring home to the minds of men and women a certain undeniable phase of the question. Why is it that during the past ten years, since the first Hague Conference, and in face of the ensuing spectacle of great minds calmly grappling with the problem of permanent peace, *des arbitrairement*, that the ruler of a representative nation, President Theodore Roosevelt, the man endeared to the hearts of millions, whose very faults are eulogized, is pre-eminently a man of war; not one who fights merely in self defense, but upon whose boyish shoulder may be seen the proverbial chip ever balanced as he passes before the eyes of an eager world,—to this man has come the Nobel Peace Prize; a tribute of international importance, and as surely as greatening knowledge brings us to realize, not the man, but the principle he represents, so surely is the significance of the truth above stated worthy our calm consideration. The age-long belief that the man who would give battle even to the endangering of his own life, had something to battle for, was swayed by a living impulse, is not fallacy. Doubtless its root may be found in the counsel "Who saveth his life shall lose it". We often say "He fought in self-defense", but on second thought, how weak is such an assertion compared with the greater "He fought in defense of another, or his native land". Brave men in all ages have done battle even to the death for love, home, truth, or right, and we must recognize in their disregard for bodily preservation, that triumph of the soul which cannot die and which by some intuitive process is aware of that which is to the normal reasoning powers invisible. Did I say that the soul cannot die? Nay, it is certain that the soul of a man or a nation, that can sit calmly by and see injustice and cruelty triumphant, is dying or dead, by the veriest inherent law of soul life.

Where are the anti-expansionist and peace-at-any-price men to-day, and where the man who faced the issues unflinchingly? At the time of the Armenian Massacres a woman wrote, "We sit at our ample tables, by our comfortable firesides, and curse the Turk; is he alone responsible for the

slaughter and spoiling of Armenia? Turkey defiles Christendom because for ages Christendom has most unchristianly permitted herself to be defiled." So it is that war is ever a consequence, seldom a cause, and it has at times, like the dreaded thunder shower, cleared the air to a remarkable degree. But I am coming around to the fact that all the peace congresses ever conceived will not avert the consequences, if the causes go on piling up while we convene and arbitrate, and do everything or anything to avoid that getting right down to the cause by which the consequence is controlled.

The intellectual and religious world has been mightily shaken by the advent of a prophet, John Campbell, the apostle of the "New Theology", preaching in London's City Temple, but preaching through his personality and writings to the whole round world to-day. What a warlike spectacle is that of the pale-faced young prophet, bearing up in his arms the very "sword of the spirit", and anathemized by thousands, because he dares to preach the truth Christ taught, even as he wears the form Christ wore. He is the daily recipient of threats and curses; yet is in no wise deterred from his course. Is that not war? Is the pen not mightier than the sword? "For thy sake we are killed all day long." Even so "by his stripes are we not healed," but convicted of our cowardice and shortcoming.

The idea of Christian Socialism, now upborne on the shoulders of a great multitude, is literally nothing if not the Christ resurrected; and only as we are willing to give up all, even life itself, for such a cause, can its ultimate triumph be assured. There is, and we can find, no middling ground on which to stand. As surely as God lives, the present century shall face out the whole question, this world-wide question of the ages that ours seems set to answer. In this way only can war be averted, by justice only can ravenous thousands be appeased. In times past, each state felt that it must maintain certain principles or privileges against all the others. Now, so patent is our interdependence, so evident our common humanity, that all really great questions are readily seen to be world's questions, not ours in particular; and in honestly attempting their solution, by getting at the original causes that lie buried in these human hearts of ours, we are laying foundations for the world's peace. But so long as great numbers of men and women can close eye and ear to the needs of others, just so long will the causes pile up, and war, only more terrible for being long deferred, shall result. It is not by giving of thousands to charities that we shall purchase peace. The accumulation of those thousands is practically impossible in the Christ life.

It is as easy for the camel to go through the needle's eye to-day, as it was in the day of the Nazerene, and for those who would accumulate of this world's goods to the impoverishment of others, the same old truth prevails. Often, and always with joy, have I sung the lines from St. Paul "How deep and unerring is he, in his judgments, his ways are past our understanding". But it seems to me that we can no longer hide under a cloak of innocence or ignorance. Rather we may say with Woodberry.

> A manhood race: we are not children now,
> Fronting the fates with knit, imperial brow,
> Lords over nature;"

The laws of humanity are written so plain that "he who runs may read", written in letters of blood and of fire everywhere, but certainly not yet upon the tablets of the heart. When avarice and greed and the saving of one's self are the exception rather than the rule, it will be time to sing our Peace Hosannas. To-day America needs a sterner battle cry.

> "He has sounded forth a trumpet that shall never call retreat,
> He is sifting out the hearts of men before His judgment seat."

Our age needs a fresh conviction of the eternities of God and the soul. May that conviction not fall too heavily upon the land; and Peace—why it is indeed true that "Peace without righteousness is not peace but apathy. War is the

strenuous struggle of great sins; apathy is their complete rule. War is the horror of the storm; apathy is the horror of death", and we shall be exempt from neither so long as man's inhumanity to man makes countless thousands mourn.

KATE RESTIEAUX.

International Conference for Church and Guild Workers at State University

An Interdenominational Conference for Church and Guild Workers at State Universities will be held in Ann Arbor, Michigan, on March 31st and April 1st and 2d. The idea of such a conference originated with some of the men working in Ann Arbor in connection with the churches of the city, who believed that an exchange of news and discussion of methods of work would be helpful. On the local committee of arrangements are representatives of almost all the Protestant churches, including the Unitarian church. Already the Conference is assuming larger proportions than had been anticipated, and there seems some probability that it may become an annual event. Although the Conference is primarily intended for those doing work in state university towns all other persons who are interested are cordially invited to attend. The Classical Conference meets in Ann Arbor at the same time and will hold one joint session with the Conference of Church Workers, while the lectures of Rev. Prof. Hugh Black, M. A., who is to be in the city, will also constitute part of the program.

The provisional program, so far as can now be announced, is as follows:

TUESDAY, MARCH 31.

7:00 P. M.—Lecture by Rev. Prof. Hugh Black.
8:15 P. M.—Welcoming address by Pres. Angell of Michigan.
Response by Pres. Mackenzie of Hartford Theological Seminary.
Address by Bishop Williams of Michigan.

WEDNESDAY, APRIL 1. MORNING.

"Religious Education in State Universities" by Prof. F. W. Kelsey of Michigan.
Discussion by Rev. Henry F. Cope, Sec'y Religious Educational Association.

"The Claims of the Ministry upon University Men" by Rev. J. W. Cochran, D. D., Sec'y Presbyterian Board of Education.

AFTERNOON.

"Affiliated Colleges and the State Universities", Rev. Mr. Merrifield of the University of North Dakota.
"Latin and Greek as a Preparation for the Ministry", joint session with Classical Conference.

EVENING.

Address of Prof. Hugh Black.

THURSDAY, APRIL 2. MORNING.

"Organization and Methods of Work".
(1) "Finances".
(2) "Dormitories".
(3) "Local Churches and the Student".
(4) "Church Guilds and the Y. M. C. A."

AFTERNOON.

(5) "Bible Classes for Students".
(6) "How to meet the social needs of the students".

EVENING.

Address by Rev. Hugh Black.

It is greatly to be hoped that our liberal churches may be represented at this Conference. Further inquiries may be addressed to Rev. Henry Wilder Foote, Unitarian parsonage, Ann Arbor, or to Mr. Fred Merrifield, the secretary of the local committee.

Three Things I Pray

Three things I pray,
Three things to know,
Three ways to go,
This New Year Day:

Lord, first of thy dear grace I ask
To know what truly is my task,
And see it lies directly in thy light,
And then, howe'er things seem or be,
To think but of my work, not me.

Lord, next I pray, O, give me sight
To know and feel another's right,
And eke another's sorrow know and feel,
And deem myself the least of all
On whom thy mighty bounties fall.

Lord, last I pray to have a leal
And patient-waiting heart to steal
Away from all the noises to thy love,
And know that ever I am thine,
And ever, ever thou art mine.

These be three prayers
To lift above
To the Lord's love
When New Year fares.

—*James Vila Blake.*

CHURCH OF THE MESSIAH, ST. LOUIS, MO.

Rev. John W. Day, Minister

Our Historic Churches

XIII. The Church of the Messiah, St. Louis

By REV. JOHN W. DAY

ON Thursday, November 27th, 1834, William G. Eliot landed in St. Louis, having come by boat from Louisville on his way from Boston. He came with the true spirit of the missionary to the place he had long before chosen as a possible field of labor. He had been ordained in Boston, after his course in the Harvard Divinity School, and was met by a group of men who had determined to establish a church free from the harsh doctrines then prevalent. The first meeting was advertised for November 30th by posters, the weekly paper having gone to press. The first newspaper notice, December 5th, announced that Mr. Eliot would preach in the Court House on the Sunday following, morning and evening. The first meeting had been held in a school house placed at the disposal of the society by a Baptist layman. Previous attempts to found a church had been made by orthodox Congregationalists, and it is interesting to note that in 1811 they invited Channing to come from Boston to inaugurate such a movement. None of these attempts succeeded, and it remained for the liberal wing of the body to establish the first church of the congregational order in St. Louis.

At the outset a decision was made which showed the courage and sagacity of the young apostle. At the evening meeting he discerned that the large audience was made up in most part of persons who cared little for a religious society. They were so-called free-thinkers, whose interest was mainly curious and negative. By diplomatic concealment and careful emphasis their support might have been attracted. But a right start with small numbers was better than a wrong start with a crowd, and Mr. Eliot at once decided that he could not carry water on both shoulders, and made it clear without evasion that his purpose was constructive, and that the new movement was rooted in the Christian religion. After this many walked with him no more, but probably nothing in the founding of this church had more to do with its permanence and strength than this choice of allegiance. On December 29th, the date also of the dedication of the present new church, the first meeting for organization was held, and a committee was appointed to draw up a preamble and resolutions and on January 5th, 1835, the committee reported. It was resolved that the house of worship when built should be called "The First Congregational Church in St. Louis", the first resolution having been "that we will use our best efforts to form in this city of St. Louis a society of Christians of the Unitarian denomination, and that we will unite ourselves together for that purpose". The meeting was adjourned to January 26th, when organization was completed, and sixteen signatures were affixed to the preamble and resolutions, In March, 1835, Mr. Eliot was authorized to solicit aid in the east; in June it was voted to raise a thousand dollars for the first payment on a lot, and in October Mr. Eliot made his report. On February 24th, 1836, a constitution and by-laws were adopted, and twenty-one signatures were obtained, nine of which appeared also on the first declaration. What courageous persistence had been exercised may be judged from the fact that on a bright Sunday, four months after the beginning, the congregation numbered eight persons. Less than three years after this beginning the church on the corner of Fourth and Pine Streets was dedicated. The second church was built on the corner of Ninth and Olive Streets in 1851. At this time it was voted, January 1st, that the

church should be called the Church of the Messiah, and on January 4th, 1854, the act of incorporation of the Trustees of the Church of the Messiah was read and the First Congregational Society was formally dissolved. It would be interesting to know what led to this change of name, but we can only conjecture that it was an act of courtesy toward the Trinitarian Congregational Society formed twenty years after ours. The third church was built in 1880 on the corner of Garrison Avenue and Locust Street.

THE MISSION FREE SCHOOL OF THE CHURCH OF THE MESSIAH

Early in the course of the new movement there began a work which has been intimately associated with the church and supported by it. A school was formed, the first free school west of the Mississippi, finally incorporated under the title "The Mission Free School of the Church of the Messiah." This school, at first devoted to the instruction of children of the poor, grew to be a large mission school composed of children who were given a home and those who attended its Sunday School. With the changes of population the large building devoted to this work came to be more available for those who could serve the needs of the Polish Jews who pressed into the neighborhood, and it was therefore sold. After two changes of location a munificent gift of lot and building, the largest single gift in the history of the organization, enabled the school in 1905 to find permanent home again in its present location, about four miles west of the first building. There is no home of the sort in the city which is of such public usefulness. With room for fifty children it is generally full and as the children remain, with some exceptions, for but a short time, till homes can be provided for them or conditions permit their return to parents or relatives, the range of helpfulness is very wide. During the last year 510 children have been provided for. The building is most favorably situated and the grounds provide ample room for out-door play and recreation. In the best residence section of the city, the home has little of the institutional character which so often characterizes some philanthropies. The home receives many children from the juvenile court. Most of the children come from the worst conditions, and receive the best care and nurture.

Corporal punishment is unknown. Regular tuition is provided in elementary studies, and in manual training and domestic science. No payment is received and no lines of exclusion are drawn. This is but one of the many benefactions in St. Louis, which owe their beginning to Dr. Eliot's energy and charity. The marks of his labors are still fresh and his influence is still felt. The tablet removed to the transept of the new church bears the inscription: "His best monument is to be found in the many educational and philanthropic institutions of St. Louis to which he gave the disinterested labor of his life. The whole city was his parish, and every soul needing him a parishioner." In the formation of the church the aim of human service was paramount. The first communicants, who after three years grew to the number of twelve, were organized into a charitable society, each member paying one dollar annually and as much more as he might choose, for the benefit of the poor. To this day the custom is maintained.

The new church, dedicated December 29th, 1907, is the fourth which the movement of the population and changes in environment have necessitated. In 1884 at the celebration of the fiftieth anniversary of the church, Dr. Eliot remarked that in fifty years the thickly settled streets of the city would probably stretch as far west of Grand Avenue as that is from the river. Union Avenue, on which the church is now situated, is further from Grand Avenue than that street is from the river, and west of this great boulevard is a large, thickly settled residence district. In less than twenty-five years the church has been borne along the stream of advance to a point the prophet allowed fifty years for the city to reach. The present building is worthy of its ancestry. It is built in English Gothic style, of sand-moulded brick with Bedford stone trimmings. The lower portion is laid up in an English garden wall bond, the main body being laid up in Flemish bond. The headers in all cases range from almost black to a silvery gray, many of them being glazed. The interior walls are of warm mottled brick with plaster panels in the upper portion, the ceiling and open timbers being of dark wood. The building is cruciform, and the chancel has a beautifully designed high wainscoting of dark wood, which is arranged at such a distance from the rear wall as to allow a passage behind it from the rear stairway on one side to the minister's study on the other. Invisible doors in the wainscoting permit entrance to the platform. A door from the auditorium also opens into the study. The memorial windows and tablets from the Garrison Avenue church are given effective place. The organ is placed opposite the pulpit in the gallery, which provides space for the choir. The seating capacity is 550. On the lower floor, which the conformation of the lot leaves entirely above ground, are the Sunday School rooms, and the parlor, dining room and kitchen. In the dining room is the elaborate carved mantel over the fire-place, which was in the study of the former church. The senior member of the firm of architects, Mauran Russell and Garden, is the president of the Board of Trustees, and has given to every detail his close and hearty interest. Being built thus directly by our own hands the new church has a special hold upon our affections, and the harmony and simplicity of design, the exquisite beauty and charm of the interior, satisfy every æsthetic sense. The memorial tablets on the front wall, were placed in the former church in honor of Christopher Rhodes and James Smith, two of the founders, and of George Partridge and William H. Hargadine. They represent also the public spirited citizens who have always made up the strength of the Church of the Messiah. Windows record the names, Bridge, Richards, Ware, Louderman, Reed and Eaton. To the credit of the church is to be reckoned not only the devoted service of the founder, William Greenleaf Eliot, and of his successor, John Snyder, but the generous high-minded support of the men and women who gathered about them. On the original board of what is now Washington University every

member was a member of this church. Every important charitable work in the city has found leading helpers from our ranks. The present constituency warrants the expectation that the church, entering a new era, will maintain the high standards, and continue the wide usefulness of its noble past.

Another "All Souls' Church" from Universalist-Unitarian Merger

Some years ago in the town of Braintree, Mass., an interesting experiment was inaugurated in the organization of a church having a double denominational affiliation, the minister being enrolled in both the Unitarian and the Universalist fellowships and the society standing on the Year books and in the Conference memberships of both bodies.

A similar experiment is to be tried at New London, Ct., under conditions even more significant.

For the last few months the matter of merging the Unitarian and Universalist societies in New London, Ct., has been under consideration by the officers and members of the two organizations. In March, 1907, Dr. Samuel A. Eliot outlined a plan by which such a merger could be brought about. In November a public hearing was held in Hartford at which both sides presented arguments and a strong case was made out for joining forces. On November 26 the executive committee of the Universalist Conference accepted the proposition as made bv Dr. Eliot, and unanimously voted to appropriate the sum of $5,000 towards building a church in New London. At the close of the morning service in the Unitarian Church, January 26, a business meeting was held at which it was unanimously resolved to cordially accept the fellowship and the assistance of the Connecticut Universalist Convention, and to appoint a committee of three to confer with the committee of the Universalist Convention and the American Unitarian Association, with full powers to enter into a merger of the two societies and to decide on the purchase of property. After careful consideration option has been secured on a very desirable piece of land, and building will probably be begun in the spring. The plan is that the New London society be represented in the fellowship of both denominations and be ministered to by a man in either or both fellowships, the name of the church to be changed to one which implies nonsectarian membership. Howard C. Ives, the present minister, has already been received into fellowship and licensed to preach by the Universalist State Convention.

The intention is that this co-operation of the two churches will mean the establishment of a truly liberal church, a church of the people based upon simple love of God and service to man. Such a church has no creed to uphold nor to deny. It will have no desire to inflict its opinions upon any man, because it will respect the inalienable right of each individual soul to follow its own convictions. It would not claim all the liberality for its own members, for it would realize that free and honest thought is common to all denominations, and that the essence of the new liberality of the soul is in union and co-operation, not in separation and proselyting.

Joseph Priestley Conference

The next meeting of the Joseph Priestley Conference will be held with the First Church in Philadelphia, March 12 and 13. Thursday evening's session (March 12) will be devoted to anniversary memorials of Joseph Priestley; topics being: "Early Unitarianism in Philadelphia" by Mrs. Charles E. St. John; "Personal Characteristics of Priestley" by Mrs. H. D. Catlin (Dr. Priestley's great-grand-daughter); "Spiritual Contrasts between Priestley's Time and Our Own" by Rev. George H. Badger of New York. Friday's sessions will be devoted to practical problems of modern thought and social activity, the details of which cannot be given at this writing.

Contemporary Portraits

XIII. Rev. Thomas Van Ness

THERE is one man amongst us who has had chance to understand through and through our denominational work on its two most contrasting arcs of circumference. It was Thomas Van Ness's business for four years to know the whole developing circumstance of our missionary work on the Pacific Coast, and he took pains not to fail in the knowing. His headquarters were at the Golden Gate of San Francisco; his "beat" extended from Puget Sound to Gulf of California; the problems of our Pacific Coast work at that time were exhileratingly crowding and challengingly complex. Mr. Van Ness's temperament never permitted negligence of details, or tameness of method; and things were not sombulant in the Far West in those days. There were at any rate dramatic things to tell about: and Mr. Van Ness is not always reluctant for the recital.

Thomas Van Ness was born in Baltimore in 1859; and received his education mainly in Philadelphia and at Harvard University. It was at the latter place that he prepared himself for the Unitarian ministry and in 1884 received his commission. Something temperamental as well as the ordinary accident of novitiate candidating took him for his first field of activity in an environment not exactly like that of his birth city or his education homes, for he began service in the far city of Denver in 1885. Those were boom days for the city of Denver. It had reached the point where it no longer cared to call itself "Denver City"—its manifest destiny of "Mid-Continental Metropolis" being to itself, at any rate, so magnificently obvious. We had a good church already started there, but Mr. Van Ness opened up a career for it. Young, ardent and resourceful, not lacking in gifts which make conspicuous oratory more than "compelling sound" and surely not lacking either in the practical shrewdness of aggressive leadership, he quickly made for himself a place and an influence in his city which extended far. Congregations were large, activities teeming, newspaper popularity not scorned, and a distinctly high standard of public service and faithful ministry to the needs of his people not in the least evaded. The pace was exhausting however and the young man's enthusiasm not sparing of hard work, so that the time came, more quickly than it ought to have come perhaps, when the respite,—not of idleness,—but of changed field of service became imperative: and Mr. Van Ness was placed at San Francisco, as we began by saying, to have charge of the Pacific Coast Missionary work of the A. U. A.

In 1893 he came east, perhaps for a bit of vacation, perhaps on an official errand to the Boston Headquarters,—the circumstance is unimportant and frankly we have forgotten—but while here he fell into the hands of a church in sore straits over the loss of a beloved leader, and yielded to temptation. The Second in Boston did not expect to find another Mr. Horton anywhere on the face of the earth: which was very fortunate, since certainly such another is never to be found. But for another sort of thing which could yet meet their need and desire Mr. Van Ness was believed to be a safe and interesting gamble, and the event proved the wisdom of their action. Mr. Van Ness was not permitted to go back to the West again, but took his place amongst the worthy company of prophets and apostles in the cultured city of Boston, to minister to the church of the Mathers, Ware and Emerson. He has been there ever since. He brought to the worthy company alluded to a certain spirit and a certain method of work which had attractive points of difference. He

brought something of the West with him, in incisive vigor of thought and courage of explicit purpose. Versatile of mind, with a widely ranging culture and interest in things of the higher life, he had a native impatience for cumbering traditions and inertial increpitude of denominational self-content which made his first years of service brisk and breezy. Quickly he gained the ear of Boston through his engaging charm of public speaking: became much in demand for social functions, after dinner speaking and men's club affairs, as well as for the inevitable round of conference and denominational occasions. But this was not enough. As a member and later President of the Benevolent Fraternity of Christian Churches he became an urgent, almost restless factor for more efficient accomplishment, for more vigor of detailed work: and in many other ways he identified himself with practical things in city and denominational affairs.

Not least notable was his service in the organization of the Young Peoples Religious Union. The demand for virile leadership in the enterprise of rallying our young people in the organization which should at once escape the over-literaryness of the "Unity Club", and the over-piousness of the earlier "religious Guilds" was peculiarly insistent, and Mr. Van Ness threw himself into the work with characteristic energy and hopefulness. We suspect not all his dreams were realized and not all things done quite as he wanted them done; but his genius for detail, combined with his gusto for stalwart optimism, counted not a little in making the beginning of that important organization so wholesome.

And here we have touched upon the characterizing lines which distinguish this spiritual portrait of Thomas Van Ness. He is an unusually good speaker: with a pleasing presence, a winsome voice and manner of expression;—picturesque and often dramatic in style of speaking, with fresh and clear-cut thought, not lacking in the grace of flying imagination, and vivid in directness of appeal, his initial success always has been won through pulpit attractiveness. But his genius lies pre-eminently in the eager zest and aptitude for detailed practicability. He has imagination for deeds not less than language. He easily chafes under condition which will not meet the optimism of his energetic dreams. He is an artist for instance in parochial detail. The work of the ministry for him is practical business, not simply inspired prophetship, and he has business methods to insist upon in the working out of its details. Hap-hazard ministry is not of this sort, at all: and if he may seem to err a bit on the other side, in over-emphasis on the importance of professional machinery, as some have complained, certainly it has never been through failure of the genuineness of his own heart's interest in the real things aimed at in the Christian ministry; and he has arguments of good results to fortify the validity of his own ideas. He has always been keenly alert to the possibilities of our missionary work and his experiences of the Pacific Coast have been of great value. A cheerful volunteer for service in whatsoever form it may be asked, ready with suggestion, and tireless in zeal, it has perhaps been unfortunate that his place of service for the last fifteen years has not been one where this sort of energy could be put to immediate use.

Mr. Van Ness has been a royal friend to younger men: a host of ministers now starting in careers of conspicuous usefulness can bear glad witness to this aspect of his usefulness. He is a good comrade to eager men. Hospitable and fraternal in spirit, genuinely appreciative of the accomplishment of others, and genial in criticism of those whom he would most befriend,—good company always when virile folks are about, he always re-acts on younger men to their waxing confidence and self-reliance; a stiffener of courage and abettor of worthy ambition, he has tonic influence on those who have thus known him, to make them stand the sturdier in the tough places of faith.

While tending naturally to a progressive and even radical tone of theology (as one might expect, knowing his tem-

perament and training), and with a wholesome appetite for "sincerity" in all that belongs to public worship, Mr. Van Ness has been conspicuously active in the interests of the rational enrichment of our Unitarian customs of worship. He was a helpful member of the committee that prepared the "Book of Prayer and Praise" which despite its practical failure as a usable book of worship, is a rich storehouse of liturgical material. More recently Mr. Van Ness has rendered our fellowship a great service in the preparation of a "Book of Responsive Readings" much of the material of which has been incorporated in the A. U. A. book for the Lay-reader's League. Perhaps it has been our misfortune in the past that too much of the zest for "enrichment of service" has been confined to men of conservative theology, or at any rate to men not sensitive to the ethical demands of verbal sincerity in public worship. Mr. Van Ness has brought into the movement another spirit and point of view, most wholesome and progressive,—and it is our notion that he has yet things to accomplish in this field which will be for the service of us all.

The Soul of Skepticism

BY GWYNN MYRICK

What will to-morrow bring? How shall I know?
Men in their parrot-wisdom fix the habit of the past,—
(The little past that's all that man can know)—
Into the inevitability of eternal law:
The changeless and inexorable Order!
Why must I follow? Sun shall rise, to-morrow?
I'm not so sure.
The same old round of hackneyed good and evil
Tangled in the scheme-of-things they call Humanity,
Still run in pauseless iteration of the course of yesterday?
Why be so certain?
And if to-morrow's sun do rise,
And I look forth on this same world again,
Shall yet the old stiff custom of the human-kind
Hem in my way of being: lust of pride,
Passion of greed, and reckless waste of life-stuff,—
Soul shying frighted at the risk of other souls
Doing their native worst upon me (cringing fear!)—
Ay, then, the loves too of my kind:
That wondrous smile one love-life gives me often,
And the soft joyances of little children,
And the deep cadence of the thrill of Art,—
Music, and vision of the canvas-dream,
And stored-up glory of the thoughts of poets;—
Shall such last on, to-morrow? How can I tell?
And all that deepest faith for which men build their temples,
Confident that out beyond the seen
In the vast silence of the wierd unseen
Is God, and Love of God—and Fear of God—
Shall that be there, to-morrow; if there to-morrow be?
Who gives me warrant of it, say!

I watched a stripling tree grow by my door;
Month after month, for year succeeding year its way of life
Was tender beauty of unfolding leaves, yet more and more;—
And every tiny bud when bursting burst of green.
All at once—why? All at once—who could expect it?
Came a bud that did not burst to green:
Came a bud that broke all habit of all being tree had known;
Came a bud—and then more of them—
That flamed and rioted in beauty, yes, from every twig-tip,
Shaming the modest custom of that trick of green,
And making being all another wondrous epoch
For that young tree: an anarchy of change,—
Why not—if tree could only fix its law
By habit of its past?

Because the Way of Life has been life's way as man has known it,
And, day by day, and age for age, the same
Has been the sequence of the way-of-things
Who prates of Law, and surety of Future?
Perhaps, to-morrow, buds that are not green,
At every twig-tip of all cosmic being
Shall wondrously surprise;
Strange blossoming of the total Universe
Into a wild bewilderment and dismay of change:
That out of Time's vast and cryptic secret
Life and being and a Mystery beyond their confine
Shall wake to fresh adventure of the zest of being—
Due here, to-morrow morning; how can I be sure?

Yet this I'm sure of:
This no cataclaysm of doubt or dream or nightmare
Can shake from out my being's confidence:
Be to-morrow what it may,—the sky may fall,
And heaven be blotted out with all its gifts of light—
Sun vast and shimmering star-points—and all life transformed
To what I know not: and even God be empted out of Being's content,
Yet shall I be I!
Myself in willing, daring, and demanding!
I shall be I, and what my soul holds true
In inner vision: namely, that all lie is false,
And heart's high leap for justice is divine,
Soul's passion for nobility and climbing righteousness
And glory of heart's suffering sacrifice in Love—
Change all the World that is and all its law,
And all its content of the gift of life,
I shall be I, and these things shall abide.
And best that's of myself shall sometime conquer
All that is else and less—or more—than I.

How do I know, you ask? Ah, but I know:
And even vision of what seems hideous death
And wreck of mind and fading powers, about me
In other than myself, brings no dismay:
I yet am I: inviolate and quenchless:
I know naught else—it is sufficient.

The Meadville Conference

The next meeting of the Meadville Conference will be held with the Unitarian church in Franklin, Pa., March 2d and 3d. The following is the program:

MONDAY, MARCH 2.

4:00 P.M.—Meeting of the Executive Committee. Meeting of the Women's Alliance, in charge of the Executive Committee of the Meadville District Associate Alliance.

7:45 P. M.—The Conference Sermon by Rev. William H. Fish.

9:00 P. M.—Informal Reception to Delegates and Visitors in the parlors of the Park Hotel.

TUESDAY, MARCH 3.

9:30 A. M.—Business Session with five minute reports from Churches and Mission Points.

11:00 A. M.—Address, "Moral Education" by Rev. L. W. Mason of Pittsburg. Discussion opened by Rev. Carl G. Hagberg of McKeesport.

12:30 P. M.—Devotional Service, conducted by Rev. W. L. Beers of Youngstown, Ohio.

2:30 P. M.—Address: "The Improvement of Religious Training and What the Meadville Theological School Proposes to do About It". Prof. F. C. Doan of Meadville. Discussion opened by Prof. F. A. Christie of Meadville.

7:45 P. M.—Platform Meeting. The Value of a Liberal Church to the Community. Addresses by Rev. Minot O. Simons of Cleveland; Rev. George H. Badger of New York; Rev. Richard W. Boynton of Buffalo.

The "Isles of Shoals" Reunion

Some skeptics prophesied the thing imposible, but it actually came about: in bleak mid-winter and far from the sound of ocean-breakers, in a pent-up city church, we had the Shoals feeling and the "Shoals spirit" of exhilerating good cheer half over again, (we only concede the half), so that it was very pleasant indeed to be at the Second Church, Boston, on Washington's Birthday for the great reunion. Some of the ladies, indeed, did not look quite the same in furs as when on the Oceanic piazzas they frisked in summer negligee, and more than one of the "divines" perhaps had frock-coat airs in Boston that were not in the days of bunchy-big white beach hats; but quickly in the multitude of familiar faces the old familiar *cameraderie* came back again. Our genial President assured us of the matchless charms of Copley Square, and the perfect splendor of the winter's day, with quite the old time fervor of unreserved appreciation, and the hovering company of assisting committee folks made their frequent excursions of consultation with the platform-powers just as was wont in the days of Oceanic informality. And every body liked every thing: which was the final stamp of the "Shoals consciousness".

A good program had been prepared for the morning. Rev. H. H. Saunderson opened with a fitting prayer: Mr. Thomas H. Eliot's address of welcome was hearty and characteristic (as already hinted); a word of recognition of "the National Significance of the day" was given by Rev. George H. Badger of New York: a vigorous sermon on timely issues of the day was delivered by Rev. Thomas Van Ness: a gracious and noble devotional service conducted by Dr. S. M. Crothers brought the morning session to its high consummation: and all was interspersed by hearty singing of hymns, or well rendered anthems by the "Shoals choir" with Mrs. Freeman's spirited personality in evidence at the organ.

Then came luncheon, cheerily served in the adjoining chapel where masterly engineering under feminine direction made a multitude "too big for the room" yet very comfortable in their seating within it. After-dinner speaking followed the well served meal, with Francis Tiffany as wittiest of toast-masters. Justice cannot here be done to the clever series of addresses that followed; nobody spoke too long: nobody was dull; almost nobody preached, and everybody laughed a good deal. Mr. Badger spoke for "The Out-of New England Shoalsers"; Rev. George H. Young spoke for "All the Blessed Shoalsers", concluding with a graceful original Shoals hymn which will find place in the new hymn book; Richard C. Humphreys spoke for the "Appledore Contingent";--most welcome of all,

perhaps and surely most witty, our genial "hospes", Mr. Ramsdell, spoke of "What I Know about Unitarians"—though kindly restraining himself from saying *all* he knew; Rev. H. H. Saunderson spoke of "The Old Stone Meeting House", and Rev. Elizabeth Padgham concluded with a graceful and poetic word for the "Shoals Spirit". Letters of congratulation were read from Dr. E. E. Hale, Miss Emma C. Low, Rev. A. R. Hussey and Rev. John Haynes Holmes who also sent an original hymn which was beautifully read by Mrs. T. C. Elliott. Mrs. Marean was also called upon for a word and said it charmingly though under protest; and last of all Miss Bemis sang most touchingly the song that means so much at "Star Island",—Celia Thaxter's "Good-bye Sweet Day"; and then 'twas time to go.

Hymn for the Isles of Shoals

JOHN HAYNES HOLMES

O God, whose smile is in the sky,
  Whose path is in the sea,
Once more from earth's tumultuous strife,
  We gladly turn to thee.
Once more to thee our songs we sing.
  Once more our prayers we raise,
And for the refuge of these isles
  Give thee our deepest praise.

Here all the myriad sounds of earth
  In solemn stillness die;
While wind and wave unite to chant
  Their anthems to the sky:
Far, far away the heat and dust
  And panting of the race,
While here in Nature's temple vast,
  We meet thee face to face.

We come as those with toil far spent
  Who crave for rest and peace,
And from the care and fret of life
  Would find in thee release;
We come as those who yearn to know
  The truth that makes men free;
And feel the love that binds us each
  To all and all to thee.

O Father, soothe all troubled thought,
  Dispel all idle fear,
Purge every heart of secret sin,
  And banish every care;
Until, as shine upon the seas
  The silent stars above;
There shines upon our trusting souls
  The light of thine own love.

Amendments for he A. U. A. By-Laws

Several suggestions more or less definite have appeared in the columns of THE UNITARIAN urging for the "modernization" of the National organization which has everywhere come to be looked to for leadership in the administration of our denominational affairs. No crisis is upon us demanding immediate or radical change, and yet there is a growing sentiment in every part of the country for such an adjustment of this organization to our whole Unitarian body as shall make its position amongst us logical and consistent, thoroughly democratic, and rationally representative.

To give definite form to this movement for re-adjustment we present a somewhat carefully prepared scheme of amendment which may perhaps become the basis of a more final proposition. In the nature of the case such amendments require technical phraseology, and more words than may at first seem necessary. But the real heart of the matter is simple: and once adopted would really be more simple than the method now prevailing.

SUGGESTIONS FOR AMENDMENTS TO THE BY-LAWS OF THE A. U. A.

THINGS AIMED AT.

A. Discontinuance of the creation of life-members, and of voting honorary members.

B. Nomination of directors by department and local conferences, and opportunity for nominations to other offices by nominating papers.

C. Removal of the embarrassment of restriction as to sex and professional standing of directors.

AMENDMENTS TO BY-LAWS.

A

ART. II. Strike out entirely.

[Art. II. reads: "A subscription of fifty dollars shall constitute a person a member of this Association for life."]

ART. IV. Line 4, insert after the words "other members" the words, "except the right to vote".

[Art. IV. reads: "The Board of Directors may by a unanimous vote at a regular meeting, two-thirds of their number being present, elect

Honorary Members of this Association, who shall have the same rights and privileges as other members. Such elections shall be by ballot, and nominations shall lie over at least one month".]

B

ART. V. 1. Line 7, strike out the words: "of whom sixteen shall be laymen".

[The sentence affected now reads: "These officers, of whom sixteen shall be laymen, shall be chosen by ballot at the annual meeting".]

2. Line 11, strike out the words, "of whom three shall be women".

[The sentence affected reads: "The eighteen other persons" (*i. e.* directors as distinguished from other officers) "of whom three shall be women, shall be chosen for three years or until their successors shall be chosen; and one-third shall be chosen annually."]

C

ART. V. Line 12, add, after the words, "be chosen annually"' the words "as follows: in 1910 and every third year thereafter, one person shall be elected from the constituencies of each of the following department and local conferences: Middle States and Canada, Pacific Coast, Maine, North Middlesex, Norfolk and Essex.

"In 1911, and each third year thereafter, one person shall be elected from the constituences of each of the following department and local conferences: Middle States and Canada, Western, Southern, Suffolk, (or some other body including the churches in Suffolk County, Massachusetts,) South Middlesex, and Plymouth and Bay.

"In 1912 and every third year thereafter, one person shall be elected from the constituencies of each of the following department and local conferences: Middle States and Canada (or Canada), Western, New Hampshire, Connecticut Valley, Channing and Worcester.

"In all cases the conferences thus designated as entitled to representation shall be invited to make official nomination for their proper representative, through their executive board, or in such other way as each may decide, such nominations to appear on an official ballot to be prepared for use at the annual meeting."

SUGGESTION FOR RULE FOR NOMINATING COMMITTEE.

All present rules pertaining to the duties of the Nominating Committee shall be rescinded, and in place thereof the following shall be adopted:

At each annual meeting of the Association a nominating committee consisting of five members shall be appointed by the President whose duties shall be as follows:

Before the 15th day of May following its appointment this committee shall prepare for use at the next annual meeting an official ballot containing:

1. The names of at least one candidate for each of the following offices: President, Secretary, Assistant Secretary and Treasurer; the name of the present incumbent in each case appearing, unless such incumbent shall have declined to stand for re-election.

The committee shall also place in nomination for any of these offices the name of any person in whose behalf has been filed before May 1st a nomination paper signed by at least fifty (twenty-five) Unitarians of adult age, provided no more than five of such signers shall belong to the same church or parish.

2. The names of at least six candidates for the office of Vice-President in accordance with the provision for distribution fixed in By-Law V.

3. The names of six candidates for the office of directors to serve for three years; these candidates to be selected after the following manner:

On or before the first day of January, the chairman or secretary of the nominating committee shall communicate with the secretaries of the department or local conferences, (as hereinafter designated) requesting that each such conference place in nomination through its executive board, or in such other manner as it shall decide, one person as its candidate for the office of director. But in case any one of these conferences shall fail to present the name of its nominee to the secretary of the committee on or before May 1st the committee shall be authorized to make nomination in its stead from the con-

stituency of the conference thus delinquent.

The order of conferences to be invited thus to make nomination shall be as follows: In *1909* and each third year thereafter: Middle States and Canada (or Canada), Western, New Hampshire, Connecticut Valley, Channing, and Worcester Conferences:

In *1910* and each third year thereafter; Middle States and Canada, Pacific Coast, Maine, North Middlesex, Norfolk and Essex Conferences:

In *1911* and each third year thereafter, Middle States and Canada, Western, Southern, Suffolk, (or some body including the churches in Suffolk Co.), South Middlesex, Plymouth and Bay.

COMMENTS

I. We believe the best way of dealing with the life-membership issue is the complete elimination of the by-law making continuance of their creation possible. The status of the present life-members will not be changed. They are good people and they have inalienable rights and privileges that have been paid for. But as Dr. Eliot has said, the life-membership custom is an inheritance from earlier and simpler conditions no longer prevailing. Either of the half-way measures proposed as alternates for complete elimination has questionable attendants. The American Unitarian Association is no longer in a position where it can with dignity look to the revenue coming from life-memberships as a worthy source of income. To retain life-membership for individuals who pay the fifty dollars *themselves*, while refusing it to those whom a church or association may wish to honor by such distinction, is obviously to put the emphasis of distinction in the wrong place, and is more undemocratic than the custom now prevailing; for why should privilege to bear the responsibilities of our national work be "bought with a price," and denied those eager workers in our cause who yet cannot afford the personal tax of fifty dollars? It is no longer consistent with our ideals to have "money count" in the privileges of democracy. If any may desire to identify themselves with the Unitarian cause by membership in the A. U. A. rather than some particular church, their case may easily be met by by-law IV., creating honorary members; but this privilege cannot logically be restricted to the comparatively wealthy who can afford to pay fifty dollars for membership.

II. As Dr. Eliot so effectively insisted in his recent letter the present system of nominating directors is unworthy of us. It has no friends: *it must go.* What shall take its place? We have continuously urged that distributed responsibility in nomination by department and local conferences will meet the democratic ideal better than any other yet suggested. The principle of representation is here introduced: all foolish fear of selection from a narrow official circle is got rid of, and new blood may more easily be injected into our legislative body from time to time. The scheme presented in our amendment *C* may not prove faultless, and will undoubtedly present difficulties that can easily be exaggerated. We believe that a little attention will prove the plan less complicated than may first appear; it is actually very simple in operation when once adopted. The suggested Rule for Nominating Committees simply carries the details of the plan into immediate effect, without waiting for the slow process of amending by-laws.

III. Any attempt to bring about a "distributive" manner of nominations is complicated by the present restriction as to number of ministers and women on the Board. Why is not this a good time to get rid of those archaic restrictions? There is no longer fear amongst us of becoming "priest-ridden", and in a denomination where woman's influence is so predominant it is hardly complimentary to the sex to presume that their share in administrative work need be safe-guarded by particularizing clauses. Ministers, laymen and laywomen ought to stand on exact equality in a body as liberal as ours, and to retain these embarrassing restrictions makes too easy excuse for opposition to all reform.

We commend these suggestions to our readers for what they are worth. Something after this manner will undoubtedly be presented for consideration at the next annual meeting: will it not be well to have all further suggestion carefully formulated and worked out, before that time?

Meadville Theological School Letter

Since our last letter to THE UNITARIAN the school has suffered a profound loss in the death of Miss Elizabeth Huidekoper. On January 30th, after a brief illness her gracious spirit entered the larger and diviner life. She was in every way a spiritual power in the life of the school, a helpful, kindly, consecrated presence in that unconscious inner life which, after all, is the real soul of our institution. Miss Huidekoper was the only remaining child of Harm Jan Huidekoper, the founder of the school. And both in efficiency and consecration she perpetuated in her own person the lasting ideal of her honored father. At the time of her death in her 90th year she was chairman of our board of trustees and a member of its executive committee. We of the school circle feel sadly and solemnly the loss of her personal spirit from our midst.

Meanwhile the external life of the school moves on in its accustomed channels. We have recently listened to two stimulating lecturers one of whom came to us as Shaw lecturer and the other as a lecturer on the Adin Ballou foundation. Dr. Frederick Jones Bliss, our Shaw lecturer, told us of the work being done through the Palestine Exploration Fund. For ten years Dr. Bliss has superintended this interesting work and was able to speak to us with first hand knowledge of his theme.

Professor George Albert Coe of North Western University, has delivered before the school two profoundly stimulating lectures upon the place of mysticism and pragmatism in education. It would be impossible to give in a brief letter a fair report of the painstaking and sane estimate which Prof. Coe gave us of these two temperaments, the mystic and the pragmatic. It is rumored that he is soon to publish a little book on the Standpoint of Ethical Faith. In this book, when it appears, we may perhaps find the essence of his Meadville lectures. In a word one might say that Professor Coe touched the vital point of contact between the mystic and the pragmatist temperament by saying that the pragmatist tendency to become a mere life stimulant should be supplemented by the mystic demand for "repose" of soul. F. C. D.

Amongst Ministers

Rev. Roger S. Forbes of Dedham, Mass., has received a unanimous call to the First Church in Dorchester, (Meeting House Hill) which was accepted in a letter read Sunday morning, Feb'y 23.

Rev. Melvin Brandow, of Lancaster, Pa., has been called to the First Church in Plymouth, Mass., and will begin his work there April 1st. Mr. Brandow has surely gifts of mind and heart which will make this field of service peculiarly congenial, but we are sorry to lose him out of the Conference of the Middle States and Canada.

Mr. Paul S. Phalen of Harvard Divinity School, has been called to the North Church in Hingham and has accepted. Mr. Phalen is the son of our minister at Fairhaven, Mass., and is a young man of exceptional promise.

Rev. W. W. Peck of Needham, Mass., has resigned to accept a call to the Unitarian Church in Winchendon.

Rev. A. H. Spence of West Somerville, Mass., has accepted a call to the church in Medfield, Mass.

Rev. W. L. Meaker, who recently sent in his resignation as minister of the church in Dover, Mass., has been persuaded to withdraw his resignation and will remain with that society.

Rev. Paul Revere Frothingham, minister of the Arlington Street Church, Boston, is to be invited to be baccalaureate preacher for the Columbia University Commencement of 1908. He was chosen for this honor at a meeting

of the trustees of Columbia University held recently in New York.

Rev. Edward D. Towle closed his ministry in Brookline, Mass., last week after arduous and faithful service for eight years. During that time he has put much heart and strength into the work of church building, a difficult problem to solve in the locality where his congregation resides. A lot has been secured, a parish house built, and the parish organized for future work. In his various parishes, as missionary in Chattanooga, minister of the Second Church in Salem, as in his Brookline parish, Mr. Towle has given himself to his work with zeal, devotion and ability. In all these places and in the denomination at large he has many friends who are hoping that after a few months of total rest he will be able to resume his work with his accustomed zeal and efficiency. As a token of regard and appreciation friends in his late parish presented him with a thousand dollars.

Rev. H. H. Lloyd has been engaged to supply the pulpit of the First Unitarian Church of Chattanooga. Mr. Lloyd is an able and earnest minister, and we hope that arrangements may be made whereby he may become the settled minister of the Chattanooga Church.

Rev. John Dumont Reid has resigned at Greenfield to accept a call to St. Paul, Minn., to go into effect March 1st.

Rev. E. J. Prescott has resigned at Warwick to accept a call to Rockland, Mass.

Symposium

Shall We Pay Sunday School Teachers?

It was recently suggested that "churches might better pay for hired Sunday School teachers than hired quartettes when both could not be afforded". Is there anything to be said for such a proposition or for the paying of teachers in general?

Clara Bancroft Beatley, Disciples School. Church of the Disciples, Boston, Mass.:

I believe in trained teachers for our Sunday Schools. It is usually necessary to pay for such service, for it is rare to find persons of ample financial resource equipped for the art of teaching. There are notable exceptions to this rule, and there is reason to hope that the future may provide for our churches through the Tuckerman school a greater number of well trained volunteer instructors and social workers. Our present conditions require an efficient teaching force beyond the limits of volunteer service.

The comparison of values suggested by your question, to my mind is impossible. It is another form of the question: which service is more important for the young people of the church or the Sunday School? This is like comparing the value of the body with any one of its members. The church music contributes so directly to the effectiveness of the church service that it should be maintained to the utmost. Many a worshipper is reached by the music beyond the preacher's word. The spirit of many another is made receptive to the word by the harmonious influence of a perfect quartette. I cannot say then that churches may better pay for Sunday School teachers than for quartettes. Both should be paid when volunteer service is impracticable.

Our churches will grow as they provide for the religious education of their young people. It is unthinkable that

intelligent homes will be content to send children to a school which is not equipped with carefully prepared teachers. To ask the school teachers of our faith to give their time and strength on Sunday for a continuous period of time is too demanding. To compensate reasonably is to give the teachers opportunities for recreation and provide for their steady service.

Compensation may bring to the teaching service of the church those parents who have had the combined experience of the school room and the home. A father or a mother who adds to an early training in teaching the rich years of experience with child life in the home is a most valuable teacher in the Sunday School. The teaching gift at the highest power is rare. It is a miserable waste for any woman who knows how to teach to devote her days to the needle. Some way should be opened to bring all the best teaching ability available to build up the Sunday School. If compensation will free a teacher–mother from certain exacting duties both the church and the home will be the better for the provision.

The Tuckerman school has been established to train church workers. It should attract not only those who can afford to volunteer their services, but also those who look to church work as the highest expression of their powers and the modest means of a livelihood.

When the good day comes to find our Sunday School teachers trained for their calling, there will yet be ample room for an unlimited amount of volunteer service. There is no end to the philanthropic endeavor within the province of the Sunday School and church endeavor which should call forth the powers of all who love the church and wish to devote their lives to its service.

So let us have the resources for the church music and for the Sunday School. We have only to show forth the need over and over again to make sure that in God's own good time the generous provision will find its way to the treasury.

CLARA BANCROFT BEATLEY.

Rev. Austin S. Garver, Minister of the Second Parish, Worcester, Mass.:

I have had no experience with paid teachers in the Sunday School. I am willing to concede certain obvious advantages of the plan but to my mind the disadvantages outweigh them. There may be churches where it is impossible to get good teachers without hiring them. That is the best they can do but it is a last resort. It does not follow that what would be good in exceptional and deplorable instances, would be a wise policy for general adoption. I hold that a church ought to do its own work, and not merely employ some one else to do it. For its own sake it cannot afford to have that sense of direct obligation weakened. It should be able to inspire and equip its members for the special service and make them so feel its dignity and importance that they will be ready to undertake it. A church that cannot recruit from its own members, willing and competent teachers has failed higher up than the Sunday School. The cultivated young women to be found in all our parishes, need only a little help and guidance such as may be given at a teacher's meeting in charge of the minister to make thoroughly efficient teachers. What they lack in technical training is more than made good by other qualities, and by the spirit which they bring straight from the church. That intimate relation, as making one family is a very precious part of religious education. No teachers coming from outside could create it so well. Indeed I should fear that a system of employing teachers for pay would tend to remove the school further from the church.

My plea is not for less competence, but for a more faithful use of the ability we have. Let us recognize our responsibility and gird ourselves for it. I believe we shall get the best results from the voluntary service of our best young people. And if we have money to spend in this direction far better use it in sending our teachers for a course of training in the Tuckerman school than in paying for service.

AUSTIN S. GARVER.

Rev. Herbert H. Mott, Minister of First Unitarian Church, Nashua, N. H.:

Paid teachers or good music? How shall we escape impalement on the merciless horns of this dilemma!

It is almost, Mr. Editor, as though you should ask us to choose between food and fresh air. Both are essential to vigorous life, and it seems to me that both paid Sunday School teachers and good music are essential to vigorous church life.

Few will pretend, I think, that our present Sunday Schools are efficient institutions. They are schools only in name. How many of them can say honestly, our graduates have received a thorough religious education?

In most cases it is to be feared the pupil receives little more than a diaphanous something which goes by the name of "influence". Even this vague result is attained only in a few instances and by that too rare being, the select saint. The question, then, would appear to be, do we want our Sunday Schools to accomplish anything more? Do we desire them to impart reasoned and definite instruction in the underlying principles of life, conduct and faith? Do we wish our young people to receive a religious education in the Sunday School?

If we do, we need trained teachers and without paying them we can no more get trained teachers than we can get trained anything else. Our Sunday School lessons are as much in advance of those used in Trinitarian churches as the modern science of medicine is in advance of the jugglery of the middle ages. But, our lesson material is correspondingly difficult, and no one save professionals can hope to handle it effectively.

Not less, but vastly greater skill, is required to teach religion, than to teach Latin or geography. Consequently, in my humble judgment paid teachers are essential to the efficient Sunday School.

If, however, in order to pay our teachers we must sacrifice our music, without a moment's hesitation I should say don't do it. We must keep the music at all costs, for the plain and practical reason that withdrawal of the music means the ruin of the church. Let no man fancy he can dispense with music, or even lower the quality of music and still maintain public worship in protestant churches; and without protestant worship there will soon cease to be protestant Sunday Schools.

HERBERT H. MOTT.

Rev. Joseph P. MacCarthy, Minister of the Peoples' Church, Kalamazoo, Mich.:

I trust that someone who has had some experience with paid Sunday School teachers, (if there are any such) will be asked to write. So often we write on these subjects from a "vast fund of ignorance". Without having had experience I would say that it seems to me if people cannot be secured by reasonable effort to do reasonable work in the Sunday School without pay it is very doubtful if people can be secured to do the the right kind of work for a money consideration. In a small parish where teaching material was small I think I would greatly prefer, rather than to hire teachers, to have the Sunday School taught *en masse* by the minister, or better in two departments by the minister and one other, until more volunteer helpers came. I would have volunteer music as much as possible, but there is a real difference between quartette work and Sunday School teaching. To fit one's self for good service in quartette work requires special training at much expense. With fair intelligence and sane enthusiasm we can get on nicely in Sunday School work, much better, indeed, than with expert knowledge that would so lack love for the church as to accept pay for a half hour's service on the Sabbath when nothing could be earned elsewhere. As a rule to secure money to pay for a quartette requires considerable effort in a certain direction. Now an equal effort in another direction will as a rule secure the teachers without pay. I do not think it will often be found necessary to choose between the paid quartette and paid Sunday School teachers, but if it were I, from present knowledge, would keep the better music

and thereby increase my congregation and so get new people who would when properly approached help with the teaching. It seems to me that paying teachers should be the last resort, "the end of the limit".

JOS. P. MACCARTHY.

Rev. Leon A. Harvey, Minister of Fourth Church, Brooklyn, N. Y.:

Should Sunday School teachers be paid?

If any one makes Sunday School teaching a *business* he should be paid. But where, as in most cases, it is an avocation rather than a vocation I think it should not be paid. Every member of a congregation should do some things for which he is paid only in the joy of service. Any minister who is good for anything does many things for which he is only paid in the noble satisfaction of having served his fellows. The minister is forever appealing to his congregation to learn to rejoice in that kind of pay. But the average Unitarian church does not furnish many avenues where such service can be rendered. The Sunday School is one such place of service and I do not think its workers should be put upon the pay roll.

The wealthy church, which could easily assume the financial burden, is most in need of the unselfish service which paid teachers would take from it. And the average church is made much stronger by the gratuitous service which the faithful teacher gives. The children have paid teachers through the week. On Sunday let them feel that the teacher is there for the joy of serving them. "Not alms but a friend" is the mother of modern charity. It applies equally well to the children of our Sunday Schools. What they want and what they need is not service which can be paid for in cash but the nobler service of friendship and of love. I do not say the hired teacher could not bring these but I do say that both Sunday School and congregation would suffer a distinct loss by seeming to substitute any thing else for these highest gifts.

LEON A. HARVEY.

Prof. H. F. Rugan, Superintendent of the New Orleans Unitarian Sunday School:

Your communication received when I had little or no time to spare from my school duties. I wish however to ask ask you a few questions which I shall treat academically because I feel that a matter of this kind must be analyzed and deduction made therefrom.

In ethics nothing is learned and accepted save through experience or by example. With this as a premise can we obtain results from paid Sunday School teachers, or in other words, can we buy precepts? for it is through these that results are obtained.

Would not the results be the same as the sermon, full of high ideals and noble thoughts, uttered by the minister whose whole actions belied those thoughts? Would it not result in a failure in both cases, and would not harm be done ultimately?

I have had little opportunity to observe the results that may obtain from paid teachers, for fortunately our little school has among its teaching force those who lead in educational circles in our university, as well as some who are devoted to their work and exemplify their teachings in their daily life. For such places where these conditions do not exist, it may be the wise thing to do, to select competent teachers as the least of two evils.

As to hired choirs, I have little sympathy in that movement feeling that the congregation is most benefitted that participates in all the music, save possibly a voluntary service of love from some talented member.

H. F. RUGAN.

The League of Lay Centres

Rev. Lewis G. Wilson, Secretary of the A. U. A., has developed a most interesting method of missionary enterprise for communities where there are not people enough to support a minister. This is known as "The League of Lay Centres".

Briefly stated, the plan for the formation of a Lay Centre is as follows:

When a group of ten or more people have organized for the purpose, a certificate of membership in the League is issued, a Leader is selected, and the outfit for the conduct of Lay services is sent from headquarters. A small and attractive service book, containing fifteen responsive services and about seventy-five hymns, has been prepared for this purpose. These books are to be bought and owned by members of the Centre. The Leader is appointed annually and receives a small stipend guaranteed by the American Unitarian Association. Each Centre also makes an annual contribution to the Association and is entitled to representation by delegates to the annual meeting. The sermons are sent from the tract department, bearing the stamp of the Association and the Leader returns to headquarters a weekly report indicating the place where the services are held, the sermons read, the number of people present, the amount of the collection, and other information. These reports will be properly filed at headquarters and will furnish a record of each centre which can be consulted at any time. A small book of blanks is provided for this purpose. The Scripture selections are arranged from "The Soul of the Bible" and the music now published in existing hymn-books is indicated for the use of the accompanist.

In thus giving specific and detailed instructions and leagueing together the different Centres under a comprehensive method, the single object in view is to secure efficiency on the part of the local Centre and to co-ordinate its interests and activities with all the other groups. It has been found by experience well known to our Post-office Missions and to those who have undertaken to start Unitarian churches that very little familiarity with the message and methods of Unitarianism can be taken for granted on the part of the people in the localities where such movements are desired. A period of direction, of advice, and good counsel is necessary before small groups of people unaccustomed to our habit of thought and to congregational responsibilities and usages can alone assure the permanent founding of a Unitarian church. The Lay Centre is intended to furnish the preliminary training necessary to the formation and support of the independent church. On the one hand it encourages local self-reliance; and on the other, the spirit of fraternal co-operation with the National body. And all the while a course of liberal religious instruction and inspiration under systematic direction is assured. Photographs of the preachers whose sermons are read by the Leader will be placed upon the desk where they can be seen by the members, and thus the *personnel* of Unitarianism will be made familiar. And from time to time measures will be taken to provide further instruction concerning historical and organized liberalism.

While this effort is, in some respects, a new departure in the organization of Unitarian groups, it is similar to methods adopted by other organizations with eminent success. In so far as it is experimental it will need the kindly encouragemnt of all who have our cause at heart, and judging by the many expressions of approval already received from those to whom the plan has been submitted, there is much to warrant us in the belief that it will commend itself generally.

Installation at Oakland, Cal.

A memorable service in the annals of the First Unitarian Church of Oakland was held on Sunday evening, January 26th, when Rev. William Day Simonds, who has been minister of the church since the beginning of September, was formally installed. The congregation present filled almost every seat in the large auditorium, and included besides the members of the Oakland church, past and present, many visitors from neighboring churches.

In the pulpit, besides the minister of the church, were Rev. John Howland Lathrop of Berkeley, who offered the Invocation; Rev. Frederick L. Hosmer of Berkeley, who read the Scripture

lesson; Rev. Charles W. Wendte of Boston, founder of the church, and its minister for the first ten years, who preached the sermon; Dean Earl M. Wilbur, of the Pacific Unitarian School for the Ministry, who offered the Prayer of Installation; Rev. Bradford Leavitt of San Francisco, who brought greetings from the churches; Col. John P. Irish, who responded on behalf of the church; and Rev. Clarence Reed of Alameda, who pronounced the benediction.

Mr. Wendte's sermon was from the text Hebrews x:25, "Not forsaking the assembling of ourselves together as the manner of some is," and was a clear presentation of the reasons which justify the existence and urge the support of the church in the present age.

Colonel Irish, always a welcome and willing speaker at the gatherings of the church, made a short address full of inspiration and good cheer; and Mr. Simonds in his closing words did much to increase the high esteem in which his congregation already hold him. He referred to the difficulties of the task he had undertaken and to an intimation made by some one that he would not stay long when some more tempting opportunity offered.

"But," said he, "I believe that this church can't stand any more short pastorates, and I here make my profession of faith, that if you will stand by me I will stay with you; and there isn't a church large enough nor a salary big enough anywhere in the country to make me leave this church before we have fully accomplished the task we have undertaken, and have established it again so firmly that there shall be no reasonable doubt as to its future.

Notes From the Field

Church of Our Father
Schenectady, N. Y.
Rev. Albert W. Clark
Minister

A crisply beautiful day was that on which the Unitarian people of Schenectady consummated their joy in the erection of their church building in an impressive and inspiring service of dedication. Rev. Samuel A. Eliot, D. D., President of the American Unitarian Association, preached an inspiring sermon of dedication, and Rev. Geo. H. Badger of New York made the Prayer of Dedication. In the evening a unique "Fellowship Service" was held with addresses by Rev. Geo. H. Badger representing the Unitarian Conference of the Middle States and Canada, Miss Emma C. Low of Brooklyn, President of the National Alliance of Unitarian Women, Rev. W. S. Morgan from Albany, Rev. A. H. Winn of Troy, and Rev. S. B. Stewart, D. D., of Balston Spa.

All Souls' Chapel represents the beginning of a comprehensive plan which includes the main auditorium of the church and a house for its minister, all upon a central site. The building of All Souls' Chapel, without indebtedness, has been made possible by the sustained good will of the officers of the American Unitarian Association, the loyal co-operation of the Women's National Alliance, the generous gifts of many widely scattered churches and friends, and the devotion of those who compose the church itself. Under the energetic leadership of Rev. A. W. Clark the society has materially strengthened, and its outlook is most promising. A Sunday school has recently been organized.

Unitarian Society
South Natick, Mass.
Rev. J. F. Myer
Minister

At present the pastor, Rev. J. F. Meyer, is delivering in a scholarly and convincing manner, a series of sermons dealing with the Creation, which is proving of great interest to the members of his congregation. An efficient children's choir, assisted by Miss Howe, soprano, a student at Wellesley College, furnishes the music for the morning services under the direction of the organist, Miss Alice Shepard of Roxbury.

On the first Sunday of each month a Vesper service is held at which visiting clergymen generally speak and good music is always provided.

The Sunday School has a large attendance

and is in a good condition financially. Mrs. J. E. Cooper is its superintendent. The school has been presented with a number of pictures of religious subjects taken from noted paintings and they add greatly to the beauty of the room.

The Woman's Alliance recently held their annual fair which netted them $500. An entertainment was held in connection with the fair under patronage of Mrs. R. G. Shaw, at which Beatrice Herford of Boston, gave some of her original monologues, The society is showing an unusual interest in the work of the church both spiritually and financially.

Unity Church
Stowe, Vermont
Rev. E. M. H. Abbott
Minister

Unity church is bravely holding its own, in spite of an epidemic of sickness, which puts aside many other local affairs. All church activities continue and the regular attendance is all that could possibly be expected through the severe winter. The minister's Bible class commences its fifth year with unabated interest. Mrs. Abbott has added a Science class this winter which meets once in two weeks with a steadily growing interest. The pastor is often requested to repeat her sermons and several have been published. The liberal faith is well defended here. and all the time becoming better understood.

First Unitarian Society
Chicopee, Mass.
Rev. Kenneth E. Evans
Minister

The Society opens the year in good spirits. Despite some minor sickness the parish supper served by the men January 13 brought out about 90. Besides the usual business, reports were made from the Alliance, Sunday School, Men's Club and Literary Club and twelve new members voted in at that time. January 26 the church and Sunday School united in a "forefathers" service. In connection with the public welcome to new members the pastor gave a sketch of the church's history from its organization in 1841, then read letters of reminiscence and greeting from six of its former pastors, Rev. Messrs. Beane ('62-'65), J. W. Hudson, I. F. Porter, Heizer, Hayward and Peck—and also from the widow of Rev, Crawford Nightingale who was the minister from 1845-1851. The service was well attended and aroused general interest. The Young People's Literary Club, organized in October continues its fortnightly meetings till March 16 with a varied program, including travel talks and essays on art and history, as well as on distinctly literary topics, all by members, it has brought together most of the young people in the society as well as a few from outside. The Men's Club holds its mid-year meeting in February.

Westminister Cong.
Providence, R. I.
Rev. G. W. Kent
Minister

On Sunday morning, January 19, the Westminister Church of Providence dedicated a large and beautiful window bearing the inscription "This window with its representation of the first Westminister church is dedicated to the loved and honored memory of the men and women of its fellowship." Mr. Kent, the pastor, preached a sermon of remembrance and the large congregation united with him in the little service of dedication. There are now four memorial windows in the new church with another in course of construction.

Unitarian Society
Augusta, Maine
Rev. Edwin M. Slocombe
Minister

A series of twilight vesper services has just been concluded, which have been well attended throughout. The congregations at these Sunday afternoon services were mainly composed of non-Unitarians. That there is considerable interest here in our Unitarian faith was shown by the depleted condition of the free tracts after the last vesper service. The pastor has exchanged pulpits with the Congregational and Universalist ministers.

Second Parish
Saco, Maine
Rev. Arthur B. Whitney
Minister

At a special meeting held February 5, it was voted unanimously to purchase and to remodel for the parish parsonage a fine old house on Main Street on a site as favorable as any in Saco. A substantial gift from Mrs. Abram Cutter of Brookline, Mass., made this immediately possible. The Social Circle of the parish takes responsibility for any deficit which there may be, after voluntary contributions have come in for the remodeling of the house.

South Parish Church
Charlestown, N. H.

At a meeting of the church held Monday evening, February 3, a letter of resignation was received from the pastor, Rev. Dudley R. Child. In this he wrote that the peculiar fatigue which has long hampered him still prevents him from pushing on with vigor the work of the minister. He expressed deep and sincere regret at this termination of his ministry, and a strong feeling of attachment for the church and people. The

need for rest, however, is immediate and imperative and it is Mr. Child's purpose to free himself from all care and responsibility until he feels in condition to take up ministerial work with energy and enthusiasm. He asked that his resignation might take effect at once. The resignation was accepted with an earnest expression of the regret felt by the society at terminating the relationship. The response to Mr. Child's letter spoke of the affection and interest that will go out to him always. The members of the society are animated by a common feeling of admiration and sympathy, and an affectionate hopefulness for the future when Mr. Child's health shall be restored,

First Cong. Church
Cincinnati, Ohio
Rev. George A. Thayer
Minister

Mr. Thayer's sermon topics for February have been; February 2d, A Father and His Son. February 9th, Outflanking the Enemy. February 16, The Man Before the Furnace. February 23, Unlocking the Soul's Doors.

First Unitarian Church
Alton, Ill.
Rev. George R. Gebauer
Minister

The Rev. George R. Gebauer has tendered his resignation as pastor of the First Unitarian Church of Alton, to take effect on the 15th of March, when he will leave for Duluth, where he has accepted a most flattering offer to assume charge of the Unitarian Society of that place. While Mr. Gebauer's resignation was not altogether in the nature of a surprise, it was none the less most keenly regretted, and only the knowledge that Duluth offers a broader and more active field for work in the Liberal Cause, one of the far reaching possibilities, reconciles the members of the Alton Church to the acceptance of his resignation.

Mr. and Mrs. Gebauer have been with the Alton society ten years and they feel that their work has been accomplished. One of the monuments to that work is a new church, a beautiful little gem, built on the site of the old church and amidst discouragements almost overwhelming at times; but never for a moment did Mr. Gebauer falter in his belief that it could be accomplished, and in his effort to overcome every barrier. Since the erection of the new church many additional and unexpected expenses have come upon the congregation, such as street paving and sewering on two sides of the property, but all are paid for in full and Mr. Gebauer is leaving the church in a most excellent financial condition.

A reception will be given by the ladies of the church on the evening of March 13th in honor of Mr. and Mrs. Gebauer, when all friends and admirers will be given an opportunity to bid them farewell and wish them success and happiness in their new home.

Unity Church
Salem, Ohio
Rev. A. Irvine Innes
Minister

The church resumed work under a settled ministry at the beginning of December last and is proceeding in the spirit of unity with steady and earnest purpose, Evening lectures on "Religion in the Writings of our Great Poets" were given in December and January, in addition to the holding of the usual services. The Paragraph Pulpit has been established in a daily newspaper, the expense being defrayed by the Unity Circle (Women's Alliance), and is creating considerable interest outside the church. Postal Mission Work also is being energetically conducted, and the formation of a literary club, open to all, is proving successful.

Second Cong. Society
Quincy, Ill.
Rev. Chas. F. Elliott
Minister

The sixty-eighth anniversary of the organization of the society was celebrated in the parlors of the church with a banquet and with several short, interesting talks given in response to toasts. Dr. Joseph Robbins acted as toast master, prefacing the program with a short talk regarding the secession from the Orthodox Church of the small body of men and women who organized the Second Congregational Society. Rev. James Robert Smith, pastor of the First Congregational Church, spoke on the strength and weakness of orthodoxy and liberalism. "Why Men do not go to Church" was the topic of Judge S. A. Hubbard, who made excuses for the delinquents. Rev. A. N. Alcott, pastor of the Universalist church of Macomb, responded to the toast, "Sixty-eight Years of Miracle." He said that during the two generations past the church had made greater progress than during the eighteen centuries preceding. It has been able to grasp new truth, and the different denominations have come nearer together. He closed by noting the influence that the Quincy church has had in the community in which it is situated. The last speaker was Rev. C. F. Elliott, the pastor, who took as his subject "An Ecphoneme." Mr. Elliott explained the title by saying that a member of his congregation told him that as soon as he

read the subjects of his sermons she knew just what he was going to say. For once he hoped that nobody knew what he was going to talk about. An ecphoneme, the speaker said, is a punctuation mark, an exclamation point, which stands alone among the other punctuation marks. It allows the reader more freedom, and offers more opportunities for expression. It represents more or less feeling, more or less depth, more or less liberty than any of the other punctuation marks which represent certain set rules and allow only one expression, one accent, one interpretation.

New Books

THE CENTENARY EDITION OF THEODORE PARKER'S WORKS: I. A Discourse of Matters Pertaining to Religion; II. The World of Matter and the Spirit of Man; III. The American Scholar. Boston, 1907: American Unitarian Association. $1.00 net each.

One is sometimes tempted to say that if Channing is the Washington of American Unitarianism, Theodore Parker is its Abraham Lincoln: and yet of course all such comparisons come near to folly. But there is at any rate a "Channing tradition" which clothes the great prophet of Federal Street with distant sanctity of a serene and austere nobility; while the "Parker tradition" is certainly one of a very human, homely, vigorful, democratic man of the spirit. Neither tradition is perhaps quite valid: and yet I suppose it will be always true that Theodore Parker's name will be one to conjure with for those who wish to make religion very frankly progressive, human, reformatory, eager and courageous. At any rate no more popular enterprise has been recently undertaken by the Publication Department of the American Unitarian Association than the issuance of the Centenary Edition of Theodore Parker's Works; and a multitude of people will have reason to give thanks for the liberality of the friends who have made this publication possible. The three volumes which have already appeared are well selected to introduce the edition. "A Discourse of Matters Pertaining to Religion" is perhaps Parker's most representative theological writing, and the volume by which he has best been known—beyond the story of his heroic life itself, which is of course his best gospel and prophesy. "The World of Matter and the Spirit of Man" brings together for the first time in an American edition a group of sermons and addresses of climbing spirituality and searching thought: while "The American Scholar" presents Parker's addresses on purely literary topics.

One is impressed in turning the pages of these very modern looking volumes (for the Association's form of publication is almost obtrusively of to-day) with the essential modernness of Theodore Parker's spirit and thought. A "first reader" of Parker, if any be found to confess himself such, will be immediately interested as with something new. Of course a certain stateliness which belonged to the pulpit of the middle Nineteenth Century remains: and in the discussion of theological problems issues are dealt with and phrases used which no longer would enter into such discussion. But behind all these inevitable marks of local condition the view-point of Parker is very largely still the view-point of the man of progress in things theological and sociological, and there is a directness and firmness in his manner of presentation which is characteristically modern. These volumes do not indeed present the tenderer, and more illuminating aspects of pure religion:—not so much of that accent of spirituality which glorifies Parker's prayers. The circumstance of his preaching made it natural that Parker should have accentuated the polemic element in his preaching more than might have been the case had other conditions prevailed. There is little to resemble Martineau in this crisp, dry style of Theodore Parker: yet there is often warmth and grace there—and always the reverence of high sincerity and the glow of moral earnestness. The first volume has a good portrait and an excellent preface by Thomas Wentworth Higginson: the second and third volumes are edited by George Willis Cooke.

CHRISTIANITY AND THE SOCIAL ORDER, by R. J. Campbell, M. A., minister of the Temple Church, London. New York. The Macmillan Co. $1.50 net.

"The time will come when the wider theology and the Socialistic gospel will be seen to be one and the same, and until it comes I offer myself with all the little power I possess to the service of every young man who is trying to make his way against the tide of prejudice and obscurantism with which this joint movement is assailed".

With this explicit statement of his preface

Dr. Campbell makes his stand, fearlessly and unreservedly for a socialistic New Theology. It must be exhileratingly tonic to be two sorts of heretic at the same time, but it undoubtedly has its embarrassments. Dr. Campbell's heresy in theology rather falls in with the prevailing set of things; it is almost fashionable, and the discomfitures involved have delightful compensations. But heresy in economics is perhaps more questionable: for while socialism is undoubtedly growing with great strides in England, even more than in America, its growth is largely not amongst the classes that support or attend churches, or give backing to social prestige.

We like this book of Dr. Campbell's rather better than either of his earlier volumes—not because we agree with it altogether, but because its spirit is unmistakably sincere, brave, straightforward, and his moral enthusiasm is genuine. Doubtless his political economy limps badly in places and his attempt to identify the Kingdom of God with a Collectivist's Utopia is not quite convincing. The only way that Christian Socialism can be taken out of the Old or New Testaments, we suspect, is by being put into it through a purely modern trick of interpretation. Christianity stands for righteousness, unselfishness, a lofty ethical altruism, and for the spirit of brotherly love; and only so far as one can prove that these ideas can only be realized by humanity under the conditions of socialism, can the close identification of Christianity's Kingdom of God with the Socialistic propaganda be justified; which is of course begging the whole question.

Yet Dr. Campbell puts his case forcefully in this passage from a chapter on the "Common Objectlve of Christianity and Socialism". "Anything that tends towards universal brotherhood is Christian; anything that makes for wider life for all instead of a few only is Christian; anything that encourages the highest self expression of the individual in the service of the common good is Christian; anything that tends towards the destruction of selfishness and the demolition of all barriers of privilege between nation and nation or man and man is Christian".

Dr. Campbell's book is very suggestive, interesting and not futile, considered from any man's view point. He puts his case clearly and convincingly. The two chapters on the socialized state are particularly good. Certainly the problem with which he deals must be seriously thought out by every vital-minded clergyman of to-day; the church cannot always stand aloof from the issues; and Dr. Campbell's frank and fearless way of handling his theme will do no harm for any reader: and Dr. Campbell himself will doubtless grow wiser in the lore of economics, as he perseveres in his discussions.

Love and Loyalty, by Jenkin Lloyd Jones: Chicago. University of Chicago Press. 1907. Price $1.50 net.

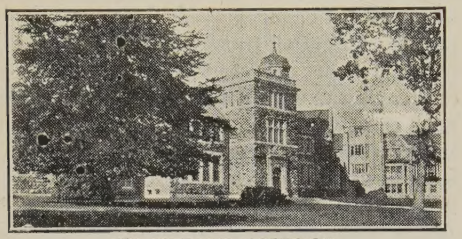
"A cross-section of twenty-five years of budydeity ministry" is what Mr. Jones himself has styled this volume; and what an illuminating and significant cross-section view! For these twenty-five sermons (he makes no shift to call them otherwise) are the rejuvenating contacts of a prophet-eager preacher with his young people graduating from his Sunday School: the focusing of his gospel-note, that is, to its most challenging and attractive point of application. Each class in turn furnishes the preacher with his text—its carefully selected class-motto—sometimes from scripture and sometimes from literature (if one is shallow enough to make the distinction). Some of the more striking titles tell something of the fibre of the preaching:—"The Supreme Quest"; "Helping the Future"; "Life in Common"; "Little Waves"; "The Rhyme of Things"; "A Daring Faith"; etc. Mr. Jones has surely a resolute tone of prophesy; he sets life's standard high: he is a fearless idealist, and wastes no time with the lanquid inspiration of conventional platitudes of morality. Often he illustrates with homely incident, sometimes with most dramatic episodes and always keep in sight of the towering hills of the world's best literature. Doubtless for some congregations his literary allusions would come too frequently, and Browning and George Eliot seem taken too much for granted: but doubtless any company of young people trained in any church or school where Jenkin Lloyd Jones' personality is dominant would feel as much at home in the shadow of these great minds as the true-born child of Switzerland in the shadow of his familiar Alps. At any rate these sermons are all thought-saturated, yet simple, forceful, practical and finely inspiring.

In "The Use of the Margin." by Edward Howard Griggs (B. W. Huebsch, New York, 50 cents net), all his charm as a public speaker is transferred to the printed page. His theme is the problem of utilizing the time one has to spend as one pleases, for the aim

of attaining the highest culture of mind and spirit. How to work and how to play; how to read and how to study, how to avoid the intellectual dissipation and how to apply the open secrets of great achievement videnced in conspicuous lives, are among the many phases of the problem which the author discusses, earnestly, yet with a light touch and not without humor.

This book is a happy opening to "The Art of Life Series" which Mr. Griggs is editing.

A book of unusual importance to students of criminology is promised in "The Young Malefactor," a study of juvenile punishment by Thomas Travis, Ph. D., which is now in the presses of Thomas Y. Crowell & Co. for speedy issuance. Judge Ben. B. Lindsey perhaps the best known authority on children's courts in America, contributes an introduction, paying generous tribute to the investigator's work.



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